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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. IX.—(LXIX).—NOVEMBER, 1923.—No. 5.

SERMON LIFE OF CHRIST.

TO most of the laity a knowledge of the life of our Lord comes in detached fragments. The fragments are gathered from parables heard in Gospel narratives at the Sunday Masses. The knowledge so gained is without sequence or relation. Gospel parables are set in social conditions, and unless these conditions are taken hold of they fail to be convincing. Parables are figures of speech. Figures of speech are illustrations presented for the seeing and the pleasure of the imagination. If we do not visualize the terms of the illustration we fail to be stimulated and instructed.

Here, then, is a field all ripe for the harvesting of the zealous preacher. Every Sunday priests are presenting detached sermons on Gospel texts and similitudes to large congregations all over the country. Without considering how effective these may be, one must allow that, in practically every case, they are detached. They are given no relationship to what goes before or what follows. They often have no definite time, no definite locality. They are well-fashioned but solitary. They are bits of finery out of a larger piece; selections from a great drama, the entire plot and character cast of which have never been presented.

A series of sermons on the life of our Lord running over the Sundays of a year would enable the preacher to present the scene, the plot, the characters of this great drama. In this presentation we might consider somewhat the background of social conditions out of which the story comes.

One can hardly acquire a satisfying knowledge of Christ's life if one is not able to visualize somewhat the land in which

He lived. Indeed, we cannot make an understanding study of any history or biography if we do not know the land of the race or of the individual. It is of little use to mention Galilee or Samaria if people do not know where these provinces are situated. They must be placed somewhere. To say it was at Capharnaum that Christ cured the mother-in-law of Simon will really mean no more to them than if this miracle had occurred anywhere else, unless they are able to set this town in a province, and give it position in reference to other towns. Imagination must see it north of one place and south of another, with a body of water not so very far away. The unrecorded life of Christ at Nazareth will fall short of the loveliness of reality if this little village be not placed before them with the quiet country round about. Bethlehem is recalled at Christmas with stirring appeals. Where is Bethlehem? How far from Jerusalem, and in what direction? About how many miles had the holy couple to journey when they went there from Nazareth? Through what provinces had they to pass? Giving the names of unknown places in narrative is as useless as giving the names of unknown people. The mention of what is already known is what gives the joy of recognition.

The opening sermon, then, of the life might give a general survey of Palestine. The relative positions of Judea, Samaria, Galilee and the vast country beyond the Jordan could be pointed out. A simple calling attention to the boundary lines of each province will give geographical detachment. The historic Jordan may be followed down its course to the Dead Sea, and Lake Genesareth of many names, which the Jordan makes as it passes, may be given position. These illustrations might be multiplied on and on, but probably the point is sufficiently stressed. In another sermon one might consider Jewish habits and social conditions.

Just where to begin with the story proper is, of course, a matter of choice and time and hearers. To go back to the Old Testament figures, types and prophecies may seem more erudite than practical. We must shun a learning which may confuse and frighten. Plain people are timid and remote when confronted with the higher peaks of thinking and the unfamiliar windings of research. The preacher might begin with an unpretentious picture of the precursor and a statement of his

mission. He was a plain, rugged man himself and people will appreciate a modest study of him. And so proceed to the birth, the years of hiddenness, the public life, the sufferings and death. As much as possible the preacher should present a story in the sequence of occurrences. This will not be difficult in view of very readable chronological lives of Christ to be found, no doubt, on every priest's book-shelf.

In presenting events and in recording parables and similitudes, the elements of locality, social points of view and what dramatic critics call "setting" should be given as much presentation as time will allow. Two good results will follow from this: people will be interested in what may be called the human interest side for its own sake, and they will follow the spiritual presentation with more understanding. Thus the stable of Bethlehem should not merely be mentioned. It should be described in its specific Jewish meaning, not in the meaning given to the word to-day. Nor should the shepherds be dismissed with a few hereditary phrases. Some considerations on their habits and points of view will take up some of our time in unpretentious preparatory reading which will be worth while.

Practically in every sermon the preacher will find it necessary to consider certain elements in Jewish life that will prove stimulating and refreshing to his hearers. In the parables on marriage he may turn aside for a brief period and explain marriage as an institution among the Jews, the ceremonies connected therewith, the marriage portion, the relationship of husband and wife. In the parable of the Prodigal Son we have a story of domestic life which will give rise to considerations on family ties, the rights of the first-born in matters of inheritance, the attitude which Jewish parents generally assumed toward their children. The parables relative to the shepherd, the vintager, the fisherman will naturally set one to give thought to the occupations in which these men were engaged about the time of Christ. The numerous miracles wrought on and around Lake Genesareth should cause us to step aside to describe some of the lake towns and the land that rose in gradual slope from the water's edge. Again the story of the man held up and beaten by robbers on the road between Jerusalem and Jericho should not be dismissed with a mere paraphrase rendition. This road, one may be sure, was not

selected haphazard. It will make the story human and natural if it be pointed out that this highway, because of its isolated loneliness, was often the scene of robberies and murders. Christ's hearers knew this; and so the story was found true to life.

The parables having for background the visible world of nature at different seasons of the year can be quickened and brightened by little human touches, if we avoid falling into the ruts of old phrases. The ripe harvests, the growing fields, the Light of the Presence upon the waters, the vineyards and olive groves may be brought large into the region of seeing if painted in concrete and suggestive language. Christ's friendships are well illustrated in Lazarus and his sisters, in Peter and John; His tenderness, at the tomb of His buried friend; His affection, in the visit to Bethany the afternoon preceding the day of His death; His loneliness, in His tender words of farewell in the upper room following the Supper just before He set out into the dark. There is a broad humanness, too, in his indignation at the money changers, in the unforgettable metaphors with which He lashed the self-satisfied Scribes and Pharisees.

Now all this stepping aside from the main road of this Sermon Life will seem to stay somewhat the progress of the story. All history, all biography is subject to the same retardment. And this very turning-off to linger over intimate, untrodden asides is what makes life narratives humanly interesting. Of course, one must not linger too long, nor become minute to weariness and so lose sight of the main road. To be able to step aside and not linger unduly, to digress and yet make progress, is three-fourths of the art of story telling.

It will be helpful before each sermon to give the briefest synopsis of the previous one. Thus will be preserved lines of contact. There is present here, of course, the danger of repetition. If we group the parables and similitudes according to the *kind* of life or activity out of which they come, one statement of this condition of life or activity will suffice for all. Thus the vineyard, the fold and the harvest parable groups may be so considered. Or again those parables which have for their background domestic relationships or certain social institutions may be similarly grouped. It will not be

necessary to mention discrepancies in the Gospel narratives nor to grow unduly erudite over matters of interpretation. Since the purpose is to tell a plain, direct story after a simple, human fashion people need not be burdened with weighty learning.

Some objections which may be made to this Sermon Life may be anticipated here. First of all, it is too cumbersome. It should not be, since we are following out what priests are doing every Sunday in disconnected form. Very generally, the sermon is based upon some text of the Gospel; or it is a discussion of a parable; or contains certain reflections on some happenings in our Lord's daily work, or perhaps an exposition of some of His doctrines. Sunday after Sunday these sermons are given as detached pieces without any lines of contact. They are parts presented without any reference to the whole. It would seem they are more cumbersome in the traditional disconnected form than as divisions of a larger unit.

Or it may be objected: people will not be able to keep in mind the sequence over so long a time and through so many windings and turnings. They will not be able to keep the sequence in its entirety probably. We cannot do this easily even in the uninterrupted reading of biography. But people should be able to keep before them the main trend of the story if the greater divisions are kept large and apart for imagination and memory. This the preacher can do if the course be clearly mapped out in his own mind.

What about certain feasts requiring special sermons? This same objection may be brought against any sermon series. When the day comes, let the great feast have the right of way and let the series be sidetracked. Sometimes, too, the events taken up in the life will correspond with the feast. Or, indeed, we might omit the great-feast discourse without special detriment.

Perhaps, some priests will say: the plan involves a great deal of labor. One should hardly consider the element of labor a strong objection. Lawyers spend weeks and months on a case involving the fortunes of a client. Priests are Christ's spokesmen, and should not consider unduly the fret of work in presenting His cause. Physicians spare neither time nor anxiety in studying the ills of their patients. Physicians of souls should not maintain standards that fall below the

standards of men who look after the ills of the body. Moreover, it is not evident why preparing a series of sermons should take more time or labor than sermons that are interdependent.

Week after week priests are putting to themselves the question: "What is to be the subject of next Sunday's sermon?" They glance at the lesson and are not satisfied. The Gospel contains a parable which, perhaps, has formed the basis of a sermon many times already. Finally, we select the inevitable, ready-to-wear discourse out of a sermon-book and so appear before the faithful. In following a sermon series on the life of our Lord—or on any general subject, for that matter—we have the material always before us. And so proceeding to measure and to cut and to make out of this larger piece, there must come to us at the end the joy of accomplishment, which is one of the rewards of every conscientious worker.

Certain very good results will come to the preacher and to the people from the sermon series on the Life. The preacher will hardly ever again deliver a strictly detached sermon on a Gospel parable or event. He will ever after wish to give his subject locality and to relate it to what has gone before and to what follows. He will not give ill-considered interpretations of his own. He will not spend himself on trite and wondering spiritualities as substitutions for ordered and measured thinking. He will not throw himself upon a sea of confused reasoning, flinging out his arms vainly, hoping to happen upon the long-lost antecedent from which he recklessly separated himself. He will be orderly and definite. He will get to a destination quickly, without weak preachments of the obvious; and once there, he will remain there.

From the general knowledge of the life of our Lord gained from this sermon course, people will more readily discover what may be called points of direction. They will not be let down anywhere, not knowing where they are going, or why. Having a general outline of the field they will more easily see its divisions. Or, to change the figure, after having taken in the entire structure they are better prepared to inspect the parts.

Of course, there is not anything in all spiritual biography more delightful than the life and personality of Christ. The marvel is that they are not preached more insistently. If pre-

sented with occasional quickenings of concrete and suggestive language, in which bits of landscape are insinuated and character analysis hinted and human-interest happenings set down that stir the gentle emotions, they must surely find listening minds and quickened hearts.

Generally speaking, the lives of saints that come to us are dull and remote. Unconsciously, those who write them make their heroes unlovely. They set them on a towering Sinai, and speak of rhapsody, vision and prophecy. Whereas we crave for human contact with their lives on the plains. They are shut up in caves and their every utterance made oracular. They are in the deep mid-sea, and we hear only the thunder of waves that come from afar. Why cannot the holy be human? Why cannot they be brought nearer to us and yet not let go the hand of God? People do not read the lives of saints —not because they do not admire the saints, but because those persons who write their lives obscure them with light. They present what Robert Louis Stevenson in writing of Father Damian calls the " wax abstract " as against reality.

All this is not digression. The purpose is to show what is true of the lives of Christ's servants is true of Christ Himself. We do not lessen Him by giving emphasis to His Humanity when writing about Him. Almost everywhere we meet Him; the human veils the divine. The rustle of His garments and the fall of His feet can be heard in His passing. He is in the storm sometimes, and in the roll of thunder, and in the white light of Thabor. But mostly He is in the silences and in the subdued voices by the waters, on the flat fields and where the bending grain stems are yellow.

Whoever can present Christ's dear story without useless ejaculations and ambitious embellishments, without trite comment and superfluous preachment, will give a keep-sake to people which they will treasure always in a shrine apart. For the priest in a parish who has not the leisure or the disposition to write his thoughts in a book, the Sermon Life of Christ affords an opportunity for zeal in helping the faithful which should not be lightly set aside.

P. J. CARROLL, C.S.C.

Notre Dame, Indiana.

A NEW THEORY OF THE EUCHARISTIC SACRIFICE.

AUTHORITIES EXAMINED.

AMONG the important discussions of recent date on the subject of the Eucharistic Sacrifice and the different interpretations given to it in the ECCLESIASTICAL REVIEW and other magazines there is a paper by Father Vincent McNabb, O.P.,[1] which calls for special comment. The article presents an adverse critique of the views of the Rev. Maurice de la Taille, S.J., as propounded in his work *Mysterium Fidei*.[2] The theory is, that our Lord *made no sacerdotal oblation of Himself on Calvary*; that *the one* (*semel*) oblation of Himself in view of the Bloody immolation on the Cross was made, *not in His Passion*, but at the Last Supper only.

On the other hand, the learned author of the book claims antiquity for his theory, and in evidence thereof quotes various "direct testimonies"[3] from the early Fathers and writers of the Church. However, Father McNabb unconvinced dismisses these authorities, and this on the ground of irrelevancy, thus making no attempt to examine them. The present writer proposes to supplement what Fr. McNabb has left undone, by examining these authorities of Père de la Taille, alleged in proof of his theory. It may be hoped that at least thought will be stimulated upon a vital point touching the inmost heart of Christian life.

By way of prelude to his quotations, Père de la Taille states:

(a) Sacrificium ergo integratur proprie ex duobus: nimirum et actu (externo) offerendi et immolatione, quippe quia victima vel offeratur immolanda, vel offeratur immolatione, vel offeratur immolata. (Pp. 11-12).

(b) Apud scriptores autem saepissime accidit ut oblatio et immolatio non accipiantur ita stricte, sed pro integra sacrificatione, cujus partes sunt. . . . Quo sensu dicitur Christus et se immolasse pro

(a) Therefore the sacrifice is properly integrated by two things: by the (external) act of offering and by the immolation: seeing that the victim is offered either as to be immolated, or as being immolated, or as having been immolated.

(b) It very often happens that writers take oblation and immolation not so strictly; but for the whole sacrificing of which they are parts. . . . In this sense Christ is said to have immolated Him-

[1] *Blackfriars*, September, 1923; Edit. Oxford.

[2] Paris, Gabriel Beauchesne, 1921.

[3] *Testimonia directa*, 2°, pp. 49-50.

nostra salute . . . et se obtulisse in ara crucis . . . quamvis jam antea videatur se obtulisse ad passionem suam sacerdotaliter. (P. 12).

self for our salvation . . . and to have offered Himself on the altar of the Cross . . . although He is seen to have already offered Himself sacerdotally to His Passion.

(c) Expressis praeterea verbis Patres et scriptores ecclesiastici tradidere haec tria: Christum se obtulisse semel; se obtulisse in coena; se obtulisse *immolandum*. Unde claret ad immolationem futuram passionis se in coena Christum obtulisse. (P. 49).

(c) Moreover in explicit words the Fathers and ecclesiastical writers have taught these three points: 1. Christ offered Himself once; 2. He offered Himself at the Last Supper; 3. He offered Himself to be immolated. Hence it is clear that at the Last Supper Christ offered Himself for the future immolation of the Passion.

From the foregoing statements it will be seen that according to Père de la Taille:

1. In the external oblation of a victim, the actual immolation may either be deferred to a future time (*victima immolanda*); or take place in the present (*victima immolatione*); or have taken place in the past (*victima immolata*). By these distinctions Père de la Taille restricts *victima immolanda* to the sense of a *future* act of immolation, but gives no authority for so doing, whereas grammatical construction would accord to *victima immolanda* the sense of *present* action in process of moving to its term (cf. *a*).

2. Our Lord offered Himself, *stricte ac sacerdotaliter*, at His Last Supper, and not in His passion, *in ara crucis* (cf. *b*).

3. Having in *a* and *b* laid down first principles, Père de la Taille proceeds to apply them (as a key to interpretation) to the writings of the Fathers. It follows necessarily from his premisses that our Lord offered Himself *sacerdotally* once only, namely, at the Last Supper, and *not on Calvary* (cf. *c*).

It will be the aim of this paper to deal with all Père de la Taille's quotations from the early ecclesiastical writers (*testimonia directa*, 2°); and to show that when they say: "Once only Christ offered Himself to be immolated for us," they do not mean the oblation on Holy Thursday at the Last Supper, but they do mean the offering on Good Friday *in ara crucis*.

Perhaps the simplest key to the understanding of the writers quoted may be found in the following words of St. Thomas:

"We may speak of Christ's death in two ways, *in fieri* and *in facto esse*. Death is said to be *in fieri* where anyone from natural or enforced suffering is tending toward death: and in this way it is the same thing to speak of Christ's death as of His Passion: so that in this sense Christ's death is the cause of our salvation. . . . But death is considered *in facto esse*, inasmuch as the separation of soul and body has already taken place: and it is in this sense that we are now speaking of Christ's death. In this way Christ's death cannot be the cause of our salvation by way of merit" (3 P., Q. 5, a. 6).

St. Thomas shows that our Lord in His sacred Passion and Death is the cause of our salvation *by way of merit*, not indeed in the accomplished fact of death (*mors in facto esse*), but in the action of dying (*mors in fieri*). In other words, it may be said, our Lord is the cause of our salvation *by way of merit*, not indeed as *Victor in morte*, but as *Viator usque ad mortem*.

To pass now to the quotations. (The reader will observe that the vital sentence on which Père de la Taille relies is printed below, in capitals; whereas the inserted passages which Père de la Taille omits from the context are printed in italics.) Père de la Taille cites the following: Cassiodorus (early 6th century), Primasius (later 6th century), Alcuin (8th century), Rabanus Maurus (9th century), S. Bruno (11th century).

I. Cassiodorus says:

> "'Tu es Sacerdos in aeternum secundum ordinem Melchisedech'. Hoc etiam propheta promisisse Filio commemorat Patrem. Cui enim potest veraciter et evidenter aptari, nisi Domino Salvatori, qui corpus et sanguinem suum in panis ac vini erogatione salutariter consecravit? sicut ipse in Evangelio dicit: 'Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam aeternam' (Joan. 6: 54). Sed in ista carne ac sanguine nil cruentum, nil corruptibile mens humana concipiat . . . sed vivificatricem substantiam atque salutarem, et ipsius Verbi propriam factam, per quam peccatorum remissio et aeternae vitae dona praestantur. Quem ordinem per mysticam similitudinem *Melchisedech* justissimus rex instituit, quando Domino panis et vini fructus obtulit. Constat enim pecudum victimas periisse, quae fuerunt ordinis Aaron et Melchisedech manere

potius institutum, quod toto orbe in sacramentorum erogatione celebratur; *quod adhuc Judaei non intelligunt obstinati, cum eorum et sacerdos et sacrificia de medio probentur ablata.* Sacerdos autem praecipue dicitur CHRISTUS, QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM . . . *'In aeternum' vero cum dicitur, ipse significatur Dominus Christus, qui permanet in gloria sempiterna."* (*Expositio in Psalterium*, Ps. 109, vers. 5. P. L. 70, 796-797; cf. *Mysterium Fidei*, p. 49).

"'Thou art a priest for ever according to the Order of Melchisedech.' The prophet records how the Father promised this to the Son. To whom could this truly and clearly befit but the Lord Saviour, who in the giving of the bread and wine consecrated His Body and Blood? Thus He Himself says in the Gospel. "Except you eat the flesh of the Son of Man and drink His Blood, you shall not have life in you" (Jo. 6: 54). Yet in his flesh and blood let the mind of man see nothing bloody, nothing corruptible . . . but the life-giving and redeeming substance, which became for the Word His own, and whereby the redemption of sins and the gifts of eternal life are bestowed. This order, by a mystical similitude *Melchisedech*, the most righteous King, established, when he offered the fruit of bread and wine to the Lord. It is clear that there ended the sacrifices of animals which were of the order of Aaron, and that there remained the sacrifice of Melchisedech which throughout the whole world is celebrated in the offering of the sacraments. *But this through stubbornness the Jews do not yet understand; although both their priesthood and sacrifice are manifestly taken away.* But Christ is especially called a priest, since ONCE ONLY HE OFFERED HIMSELF TO BE IMMOLATED FOR US. . . . *When 'for ever' is said, it means the Lord Christ who remains in glory eternal."*

II. Primasius says:

"'*Tu es sacerdos in aeternum etc.*' Considerandum autem Christum non esse sacerdotem secundum id quod genitus est a Deo Patre ante omnia saecula, coaeternus gignenti et consubstantialis, verus Deus manens apud Patrem, sed secundum hoc quod natus est ex utero virginali, in fine temporum homo factus, propter victimam quam pro nobis obtulit, *a nobis ac-*

ceptam carnem videlicet et sanguinem suum. Sed quare secundum ordinem Melchisedech, et non secundum ordinem Aaron dicatur existere secerdos, diversae causae existent, et prima quidem est quia Melchisedech secundum legalia mandata non fuit sacerdos, sed secundum cujusdam singularis sacerdotii dignitatem panem offerens Deo, non brutorum animalium sanguinem: in cujus ordine sacerdotii Christus factus est sacerdos, non temporalis, sed aeternus: nec offerens victimas legales, sed instar illius panem et vinum, carnem videlicet et sanguinem suum, unde dixit: caro (inquiens) mea vere est cibus, et sanguis meus vere est potus. Ista quoque duo munera, panem videlicet et vinum, commisit Ecclesiae suae in memoria sui offerenda: unde patet sacrificium pecudum periisse, quod fuit ordinis Aaron, et illud manere potius, quod fuit ordinis Melchisedech, quia Christus corroboravit, et Ecclesiam tenere docuit. *Secunda causa est, quia Melchisedech rex et sacerdos fuit, unctusque fuit non oleo visibili, sicut sacerdotes legis, sed oleo Spiritus Sancti et Christus haec gemina dignitate insignitus manet: nam quod regiam dignitatem possideat, ipse manifeste dicit: Ego autem constitutus sum rex ab eo, id est, a Deo Patre. Et post resurrectionem suam dicit: Data est (inquit) mihi omnis potestas in coelo et in terra. Psalmista quoque dicit ad Deum Patrem: Deus, judicium tuum regi da. Quod vero sicut sacerdos existat, satis patet quoniam seipsum obtulit in ara crucis pro nobis, et nunc interpellat Deum Patrem pro nostra salute; quodque etiam unctus sit, non oleo visibili, sed plenitudine Spiritus Sancti, Psalmista nobis innuit dicens ad ipsum: O Deus, unxit te Deus tuus oleo laetitiae prae consortibus tuis: hoc est plenitudine Spiritus Sancti.* Tertia quoque causa est, quare secundum ordinem Melchisedech, et non secundum ordinem Aaron Christus dicatur sacerdos: videlicet quia, sicut de Melchisedech semel legitur in divina Scriptura, et de ejus sacerdotio: ita CHRISTUS SEMEL SEIPSUM OBTULIT IMMOLANDUM PRO NOBIS." (Ps. Primasius, *in Epist. ad Hebr.* v. 6. P. L. 68, 716-717; *cf. Op. cit.*, pp. 49-50.)

" '*Thou art a Priest for ever etc.*' We must consider that Christ is a Priest, not inasmuch as He is begotten of God the

Father before all the ages, co-eternal and consubstantial with the Begetter, true God abiding with the Father; but inasmuch as He is born of the Virgin womb made man at the end of time, on account of the victim which he offered for us, namely, His flesh and blood *received from us.*

But why He is said to be a priest according to the order of Melchisedech and not according to the order of Aaron, there are divers causes. The first is because Melchisedech was a priest not according to the enactments of the Law, but according to the dignity of a certain and individual priesthood. Wherein He offered to God bread and not the blood of brute beasts. In this order of priesthood did Christ become an eternal, not a temporal priest; not offering the victims of the Law, but, like him, bread and wine, namely, His flesh and blood. Hence He said " My flesh is meat indeed and my blood is drink indeed ". These two gifts, namely, bread and wine He committed to His Church to be offered in remembrance of Him. Hence it is clear that on the one hand there perished the sacrifice of the beasts which was of the order of Aaron; and on the other hand that (sacrifice) remained which was of the order of Melchisedech, and this Christ confirmed and taught His Church to hold.

" *The second cause is that Melchisedech was King and Priest; anointed not with visible oil as a priest of the Law, but with the oil of the Holy Ghost; with which double dignity Christ remains endowed: and that He does possess royal dignity, He Himself openly declares: I am indeed appointed King by Him, i. e. by God the Father. And after His resurrection He says, 'All power is given to Me in heaven and on earth.' The Psalmist also says to God the Father, 'Give to the King Thy judgment, O God.' That He is a Priest is sufficiently clear, because He offered Himself on the altar of the Cross for us and now intercedes with God the Father for our salvation. That He is anointed not with visible oil with the fullness of the Holy Ghost the Psalmist insinuates when he says, 'God thy God hath anointed thee with the oil of gladness above thy fellows: i. e. with the fullness of the Holy Ghost.'*

" The third cause why Christ is called a Priest according to the order of Melchisedech, and not according to Aaron, is this: because as we read of Melchisedech and of his priesthood

once only in the sacred Scripture, so CHRIST ONCE ONLY OFFERED HIMSELF TO BE IMMOLATED FOR US."

III and IV. Alcuin and Rabanus Maurus in the particular passages Père de la Taille indicates (p. 50), follow Cassiodorus and Primasius. The important sentence happens to be the same in each writer; thus Alcuin and Rabanus Maurus say:

> "CHRISTUS QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM, sicut semel de Melchisedech in sancta legitur Scriptura, et ejus sacerdotio." (Alcuin, *In Epist. ad Hebr.* v. 6. P. L. 100, 1054; Rabanus Maurus, *ibid.*, P. L. 112, 743.)

"CHRIST WHO ONCE ONLY OFFERED HIMSELF TO BE IMMOLATED FOR US, just as we read of Melchisedech and of his priesthood once only in the Sacred Scripture."

V. St. Bruno says:

> "'Tu es Sacerdos.' Hoc Christo veraciter aptari decet, qui corpus ac sanguinem suum in panis ac vini erogatione salubriter nobis consecravit, Sacerdos proprie dicitur CHRISTUS, QUI SEMEL SE PRO NOBIS IMMOLANDUM OBTULIT." (*In Psalm. CIX.* 4. P. L. 142, 408; cf. *op. cit.* p. 50.)

"'Thou art a Priest'. It is befitting to apply this truly to Christ, Who in the giving of the bread and wine, profitably to us, consecrated His Body and Blood. Christ, in a way peculiarly His own (*proprie*) is called a priest, since ONCE ONLY HE OFFERED HIMSELF TO BE IMMOLATED FOR US."

The foregoing authorities exhaust the list of ecclesiastical writers (*testimonia directa*, 2°) given by Père de la Taille in order to exemplify the alleged antiquity of his theory of the Eucharistic Sacrifice—namely, that the sacerdotal oblation of the Sacrifice of the Cross was made at the Last Supper, *and not on Calvary.*

GENERAL REMARKS.

The first thoughts suggested by the evidence are: (1) *The fewness of authorities quoted.* Had the theory been capable of verification in Patristic records, it would have found an echo in clear and ample testimonies. And this necessarily so, for then the Eucharistic oblation would have predominated in the extensive extant Patristic theology of the Cross. (2) *The smallness of evidential yield on sifting the evidence adduced.*

Sift the passages quoted, and only *one* sentence remains to color Père de la Taille's claim to the re-discovery of the old, but long-lost, theory of the Eucharistic Sacrifice; a theory demonstrably unknown to past generations of modern times; a theory irreconcilable with the teaching of the Council of Trent, unless indeed a basis of reconciliation be sought (as Père de la Taille does seek it,—cf. *op. cit.*, p. 103, *Note* 1) in the gratuitous assertion that the terms used in Tridentine definitions are not to be taken strictly in their technical sense; a theory undiscovered in Patristic writings. Only one sentence of Cassiodorus (a sentence repeated by the subsequent writers quoted) is forthcoming with a view to substantiating the claim against the charge of novelty.

To illustrate these preliminary remarks, take, for instance, this sentence of Cassiodorus: "From the beginning of the world there has been preördained the Incarnation, the Nativity, the Passion, and the Resurrection of our Saviour, and other mysteries by which the human race would be redeemed." [4] In this comprehensive enumeration of redemptive mysteries, the *Coena Domini* could not have been unnamed, in the very nature of things, had it been *in Patristic estimation* the first essential of the Sacrifice of the Cross. But here, there is no indication either of the theory's existence or of its pervading the thought of Cassiodorus on the Redemptive Sacrifice. And this notwithstanding Père de la Taille's affirming that the Eucharistic oblation of Christ is the determining factor whereby the Sacred Passion becomes the actual Sacrifice of Redemption (*unde accepta ratione formali, habet ut sit et dicatur sacrificium ipsum redemptionis*).[5]

AUTHORITIES SUMMARIZED.

1. Cassiodorus gives three ways in which Melchisedech *as priest* prefigured our Lord:

   I. *In the ritual order of sacrifice:*

      a. In the ritual order ("Quem ordinem . . . panis et vini fructus obtulit").

      b. Priesthood fulfilled in our Lord ("qui corpus et sanguinem . . . consecravit").

[4] Cassiodorus, *Expositio in Cantica Canticorum*, Cap. v, P. L. 70, 1087.
[5] Op. cit., p. 102.

c. *The unbloody immolation* (and *oblation*)—"nil cruentum . . . sed vivificatricem substantiam".

II. *As Priest* (*simply*) *irrespective of the ritual order:* Especially (*praecipue*) distinguished by the unique *Bloody Sacrifice* offered (*once only*).

III. *As Priest for ever:* Abiding in eternal glory.

2. Primasius gives three ways in which Melchisedech *as priest* prefigured our Lord:

I. *In the ritual order of sacrifice:*

a. *In the ritual order* ("sed secundum cujusdam . . . panem offerens Deo").

b. *Priesthood fulfilled in Our Lord* ("in cujus ordine . . . Christus factus est sacerdos").

c. *The unbloody immolation* (and *oblation*) ("nec offerens victimas legales sed . . . panem et vinum").

II. *As King and Priest,* according to the *anointed* order of Melchisedech's royal Priesthood (anointed by no visible rite, but with the oil of the Holy Spirit).

a. *As King:* Type fulfilled by our Lord and demonstrated by inspired *words.*

b. *As anointed Priest:* type fulfilled by our Lord *preëminently* (anointed "above His fellows" *with the fullness of the Holy Ghost.*)

c. *Our Lord's Priesthood* sufficiently proved by *facts* alone. *Two facts suffice to reveal it.*

(1) "He offered Himself *on the altar of the Cross* for us" (the *bloody* oblation and immolation on Calvary).

(2) "He now intercedes with God the Father for our salvation".

III. *As Priest* (according to the *historical* order of Melchisedech). Because once only *we read* of Melchisedech and of his priesthood.

(*Note:* The *once-only* is not grounded on the *ritual* order of sacrifice. Primasius has dealt with the ritual similitude in I.)

So Christ *once only* offered Himself to be immolated for us (the *Bloody Sacrifice*).

3. Alcuin and Rabanus Maurus make clear that the words of Primasius—"just as we read of Melchisedech and of his priesthood once only in the Sacred Scripture"—were originally as carefully chosen as they have been scrupulously followed.

4. St. Bruno gives two ways in which Melchisedech *as priest* prefigured our Lord:

I. *In the ritual order of sacrifice:*

Priesthood fulfilled by our Lord, ("Who in the giving of the bread and wine . . . consecrated His Body and Blood")—the *unbloody immolation and oblation.*

II. *As Priest* (simply) Our Lord a Priest unique in character, since *once only* He offered the *Bloody Sacrifice.*

CONCLUSIONS.

From the summaries one fact stands clear, namely, that in saying, "Once only Christ offered Himself to be immolated for us", the early Fathers of the Church do not mean the *unbloody* and *representative* oblation of Holy Thursday at the Last Supper, but they do mean the bloody oblation on Good Friday *in ara crucis.*

Consider (1) how careful are all these writers to show the unique character of our Lord's Priesthood in the offering of the *Bloody* Sacrifice *once only*; and *as such* to separate it entirely from the *unbloody* oblation at the Last Supper (an oblation

made according to the *ritual* order of Melchisedech). (2) The *once-only* (*semel*) offering is never mentioned except in union with the *Bloody Sacrifice*. (3) The oblation of the Last Supper is treated by these writers invariably in connexion with the fulfilment of the type (the *ritual* order of Melchisedech), a fulfilment complete in itself, even to the passing of the *unbloody* Sacrifice, in ritual entirety, to the Church.

(4) In showing different causes of similitudes, these writers on no occasion allow the distinct causes to merge in each other; they never once bring the *unbloody* oblation of the Last Supper into relation with the *bloody* immolation on the Cross, as constituent parts of the Sacrifice. On the contrary, by careful choice of words (*words* which become standardized expressions of doctrine in the centuries that follow), they have excluded any such notion, keeping the *bloody* and *unbloody* oblations apart and distinct.

(5) Primasius sets forth our Lord's royal Priesthood (according to the *anointed* order of Melchisedech), declaring Him Priest transcendently "above His fellows", anointed with the fullness of the Holy Ghost". Thus preëminent our Lord manifests Himself *as Priest*. Primasius states two facts which alone suffice to prove our Lord's priestly character, namely, the oblation on the altar of the Cross (*in ara crucis*) and the perpetual intercession in Heaven. "On the altar of the Cross our Lord offered Himself for us". *On the Cross* He *offered* as *Priest*; He died as *Victim*. This is the *once-only* offering these writers without exception cause to look *ever toward Calvary*, NEVER ONCE TO THE LAST SUPPER.

COLLATERAL EVIDENCE.

Moreover, these writers give collateral evidence in support of the above conclusions, showing explicitly that the *semel* offering was made on Calvary and therefore of necessity *not at the Last Supper*.

1. Cassiodorus in summing up his commentary on the Psalm 109 says: "'For in that He died, He died unto sin once: but in that He liveth, He liveth unto God' (Rom. 6: 10). Why doth the Apostle say, *He liveth unto God*. . . . Certainly, because He died unto sin once (*semel*)."[6] Cassiodorus shows

[6] Op. cit., p. 799.

clearly that this *once-only* death (itself productive of eternal life) became effective by the voluntary oblation our Lord made in His Passion, in the act of *offering, giving,* or *immolating* Himself, for Cassiodorus says furthermore: "But because we were held bound under the power of the devil, or his ministers, Christ therefore *gave* the great price *by immolating Himself,* in order thereby to free us from the bondage. For He redeemed us by His various injuries and sufferings." [7]

2. Primasius says: "He Who Himself is both Priest and Sacrifice, *once only* offered Himself on the Altar of the Cross (*in ara crucis*)." [8] Again: "But this has reference to the nature of the humanity of the Son of God, in which He offered Himself to God the Father on the Altar of the Cross (*in ara crucis*), the Sacrifice of our salvation." [9]

3. Alcuin says: "He was *once only* offered by the sacrifice of His flesh". [10]

4. Rabanus Maurus says: "The Apostle called the cross a sacrifice *once only* offered in blood (*semel in sanguine oblatum*)". [11]

5. St. Bruno says: "'A body Thou hast fitted unto Me'. This signifies His holy Incarnation, in which He was obedient to the Father even unto death; wherein He offered for the sins of all a sacrifice and oblation, and a holocaust acceptable to the Father." [12]

A Point of Grammar.

The last point to consider is the grammatical construction of a phrase. Père de la Taille is left to rely on the interpretation of one sentence—CHRISTUS QUI SEMEL SE PRO NOBIS OBTULIT IMMOLANDUM. Analysis of his authorities shows conclusively, it would seem, that when this one sentence is taken in the contexts, whether severally or as a whole, it can refer only to the *semel oblatio* (the *bloody* oblation) on the altar of

[7] Op. cit., *In Ps.* 136:25.
[8] Op. cit., *In Hebr.* 9:12; p. 746.
[9] Op. cit., *In Hebr.* 6:20; p. 725.
[10] Op. cit., *In Hebr.* 7:28; p. 1067.
[11] Op. cit., *In Hebr.* 60:7; p. 770.
[12] Op. cit., *In Psalm* 39:9; p. 171.

the Cross (*in ara crucis*), to the exclusion of the *unbloody* oblation of the Last Supper.

1. The grammatical construction of the words *se obtulit immolandum*. Père de la Taille restricts the sense of the word *immolandum* to a *future* immolation. And because *future*, he separates the act of oblation by an interval of time from the act of *bloody* immolation on the Cross.

2. But the rules of grammar by no means preclude from *immolandum* the sense of *present* action. In the contexts *immolandum* indicates the *present*, not the future.

3. The present action of immolation, covering as it does the meritorious Passion of our Lord (the *mors in fieri*, cf. the words of St. Thomas), could not be rendered otherwise.

4. The real question is not what Père de la Taille has arbitrarily laid down, as to the meaning of *immolandum*, but what the Fathers intended to convey when they made use of the expression.

5. When the Fathers did intend to express a *future* immolation, they wrote *immolandum esse*. Thus Cassiodorus: "Quaerendum est quare hic iterum vitulos *immolandos esse* promiserit?"[13] It is obvious here that *only* the future is meant.

6. On the other hand, the Fathers indicated the *present action* by *immolandum*. An easy illustration of this is found in St. Cyprian in which *only present action* could possibly be intended, thus: "Et Isaac ad hostiae dominicae similitudinem praefiguratus, quando a patre *immolandus offertur*, patiens invenitur" ("And Isaac prefigured to the likeness of the Divine Victim, when he is offered by his father to be immolated, is found patient").[14] The oblation is made here in the act of immolating. It was only then that Isaac's patience was called forth, for up to the moment of being bound and made ready for the sacrifice he knew not whence was the victim. The meritorious oblation was complete, and Abraham's sacrifice of his only son was accounted by God as "done".

7. Dealing with the same incident which definitely marks the *present action*, Cassiodorus gives an exact parallel to the

[13] Op. cit., *In Psalm* 50:20; p. 370.

[14] St. Cyp., *Lib de bono patientiae. Opera*, p. 585.

se obtulit immolandum phrase, thus: "Abraham *filium suum* in mysterium Domini Salvatoris *obtulit immolandum*".[15]

8. The collateral evidence is unambiguous, making conclusive the meaning the Fathers attached to the words: "Once only He offered Himself to be immolated (*immolandum*) for us." The authorities quoted by Père de la Taille there state expressly: "He who Himself is both Priest and Sacrifice *once only* offered Himself on the Altar of the Cross"—*Sacrificium vocavit crucem semel in sanguine oblatum.* Q. E. D.

The Council of Trent.

Lastly, the examination of Père de la Taille's authorities has made it evident that the real meaning of the technical terms used by the Fathers and early writers of the Church was clearly grasped and fully expressed by the Fathers of the Council of Trent. In the sacred definitions of the Council the Patristic meaning is fully conveyed couched in the same terms consecrated by centuries of use. These terms therefore are to be accepted as used by the Council in their strict technical sense. They belong to the great traditions of the Church. General Councils, when in session, act as the Church's official custodians of the traditional technical sense of terms they use in their definitions. Hence no more fitting words *ad rem* than the following can be found in conclusion: "Christ who on the altar of the Cross offered Himself once in a bloody manner."[16] "Christ our Lord who offered Himself once only a bloody Sacrifice on the altar of the Cross."[17]

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[15] Op. cit., *In Psalm* 118:152; p. 890.

[16] Council of Trent, *sess. XXII, De Sacrificio Missae,* cap. 1.

[17] *Catechism of the Council of Trent,* Eng. Tr., Pt. II, The Sacrament of the Eucharist.

LAY CRITICS OF THE CLERGY.

Meditations of an Ex-Prelate.

A LETTER came this morning from an old parishioner for whom in years past I had felt a somewhat peculiar affection. I say "peculiar" because, when I seek to analyze its sources, they appear as a strange mixture of esteem and warm-hearted confidence on the one hand, and of dislike or doubt of his methods on the other. He is a successful newspaper-man, who has become the influential manager of our principal "Daily", by smartly using his opportunities as an ordinary city reporter. Without being highly educated he knows the value of culture and stands well with the social and political public. Above all he understands men; though he avows a total ignorance of the depths of woman, and on the assumption of their being a mystery he idolizes his wife. He has great admiration for nuns, Red Cross nurses, and especially for Salvation Army lassies whom he meets in the streets taking contributions for the poor. His chief talent lies in an unfailing instinct for selecting the right men to serve the various purposes of his journalistic enterprises.

Here is the oddity of his character. He is deeply religious, that is, he has very decided convictions about Divine Providence ruling the world, and openly maintains that the Catholic Church is the only consistent and legitimate institution representing practical Christianity. Historically, he holds it connects directly with the Apostles. Doctrinally and economically it furnishes the only sane basis of morality, ethical reform, and adaptable weapons wherewith to combat effectually the excesses of autocracy, democracy, and socialism. Accordingly he attends Mass, frequents the sacraments, and is at all times generously ready to support charitable institutions. It was chiefly in his work as a member of our Conference of St. Vincent de Paul that I learnt to admire and indeed love him.

At the same time he is apparently an unscrupulous politician, who looks on, and passes over in silence public abuses which he might easily denounce or discourage through his influence with the editors of his paper. I have sometimes said to him:

"John, why don't you turn your journal into an organ of reform? There are flagrant abuses in the city government, the courts, and the public school management. You are respected in the community; they cannot throw stones at you about your past record. In short you have your hand within reach of the crank, the turning of which would inaugurate a change for the better. Your paper would be listened to; yet you look on and let the corrupt politicians have their way."

He would simply smile, or say:

"Father, you don't understand. Nor can you. If you could, I should explain; but the thing is not in your line. It is out of your horizon."

Although this cool assumption of superiority used to irritate me, I felt somehow that he was right. There are evils, like diseases, that cannot be remedied by the application of approved and normal specifics. Whilst we are bound to defend truth and right, it is questionable, under varying conditions, whether the assertion of what is true and right is opportune, so as to effect a cure rather than increase the evil by arousing virulent opposition. Thinking at times over the subject since, I have wondered at the longanimity of God in ruling His world. There are wrongs being perpetrated continually which His justice and holiness must disapprove much more than the most zealous and far-seeing reformers, and which His Allmight could redress by a corrective intervention. Yet He lets evil take its course. This proves that our wisdom is limited, like our power, by our vision, even if it be right in the motive that desires to see the evil corrected.

But the curious and most puzzling feature in John Cready's method is that, while he seems to be utterly indifferent to the scandals that are mooted among politicians, and is generally and broadly tolerant of all kinds of misdemeanors in the civil administration, he is ruthless in his condemnation of derelictions and neglects among the clergy. I have tried to show him the inconsistency and inherent irreverence of his attitude. In reply he would argue that all domestic, social and political reform depended ultimately for its success on the efficiency of the clergy; that, where priests failed to uphold a high moral standard all efforts to bring the laity to a better sense of duty are idle. Hence in scoring ecclesiastical neglects

and misdemeanors, so far as these became a matter of public observation, the censors representing the people not only used the press as a legitimate channel of complaint, but offered it as the only wholesome and hopeful method of reforming the lay institutions that stood for the home, education, society, and political rule.

"You seem to ignore the fact," I would say, "that we have bishops who are the divinely authorized and legitimately constituted overseers in the Church. They are the proper correctors and censors of the clergy and of the laity."

"And if the bishops and your divinely authorized and legitimately constituted overseers shut their eyes and their mouths, when they should look and talk—is it honest and not rather hypocritical to bow to them as reverend 'watchmen,' whereas they are only authoritatively labelled dummies? Are we to look on without protest when our children, and those dear to us, are being starved by those appointed to feed them, so long as we are taxed to support their official dignity?"

"Still, you are bound to show reverence to them—as we read in the Sacred Text, 'Who shall put forth his hand against the anointed of the Lord and shall be guiltless?' I am not sure that I quote literally; but that is the gist of David's words to Abisai in the Book of Samuel."

"Yes, Father; but I see no irreverence toward the clergy in one's raising a voice against abuses which everybody can see, and for which we of the laity have to suffer. I understand perfectly that we are not qualified to usurp the functions of ecclesiastical authority, or to discredit it any more than we are free to assume the authority of a civil judge or an officer of the police department. But we may call attention to open neglect when it affects our welfare and is a matter of public offence. You cite the Scripture. I take it that the prophets who roundly scored the offences of the clergy of their day were not all bishops; some of them, like Amos, were just humble village herdsmen, unless I am wrongly informed. They denounced the worldliness, love of money, connivance at vice, and mechanical ministrations of the priesthood and the failure of the chiefs to correct the evils that hindered the people from attending the sacrifices, and who thereby encourage popular follies."

"The Bible records these events as history and does not present them as weapons to laymen with which to attack the clergy."

"History? Yes—but written, I think, for our instruction. May they not be read aloud within the hearing of the clergy?"

"O, yes. But not to point the finger at anyone and say: 'You are the man'."

"I understand. We are not to judge individuals, for we know nothing of the motives that actuate them, and therefore cannot measure their guilt. Moreover we are not to arouse scandal and discontent where it does not exist. I confess, one may easily carry one's personal animosity into a public censure; but the matters which we discuss, in lodging the blame upon the clergy, are for the most part public. They are talked of with disapproval; not of course by the pious and scrupulous, but by men of the world who are interested in public morals. Take the fact of priests swarming to the sea-shore, to the races, to ball-games and theatres. They are supposed to be men of spiritual interests by profession. But here they are seen to squander money, which only the wealthy worldling does habitually. Now couple with this the constant clamor for money, the continuous assessments which make of the priest a revenue collector or a commercial agent in matters that bring those who are taxed no temporal return. You say there are spiritual returns. If so, why the notable failure to preach the Gospel; to instruct Catholic children where there are no schools, to visit the poor and the sick, not for the perfunctory performance of the last Sacraments but for their continuous spiritual and corporal welfare?"

"What you complain of is not universal. Most priests are neither lovers of money and pleasure, nor neglectful of their duties to the sick and poor under their care."

"The exceptions are numerous enough to create discontent; and the large number affected by the neglect even in single parishes is sufficient encouragement for the immoral conditions existing in some quarters and the laxity in their neighborhood."

In general, Cready took the position that it is no disparagement of religion and of the virtues of a zealous clergy to point out flagrant evils among them, any more than it is condemnation of lawful government to protest against political abuses.

And if we bid people read more of the Bible—which he thought would do many of us good even though we don't hold it to be the only source of faith—you can hardly find fault with us for it. He evidently read it a good deal. One day when we thus argued he quoted to me Heli, the high priest himself, who called on the people to bear witness whether he had ever neglected them or gone after their money. They gave public testimony that he had never desecrated his priestly office. Nevertheless one of the people told Heli that the Lord was angry with him because he shut his eyes to the abuses of the priests, his sons, Ophni and Phinees, because they were worldly, avaricious, in short, as the Bible expresses it, "sons of Belial", making themselves fat with the offerings of the people.

"I am no paragon of virtue, but when you talk to me about reforming the politicians, I say that these same politicians wouldn't long go on as they do if the Gospel were preached to them, instead of the clergy hobnobbing with the 'bosses' and playing poker at their houses. These things are not secret except to such out-of-the-world saints as yourself. No doubt we have lots of priests who are an honor to their calling, and who are not afraid to speak the truth, and who are not crazed by the money-devil, under pretext of building up stone walls which the next generation of Freemasons may turn to profane use for their Templars' meetings. Of course we need churches and the upholding of the Church's magnificent ceremonial; but it sickens a man to see the absorption of priests in these things, and at the same time the womanish vanity with which some of them display their purple and precious stones in the face of a poorly-clad and hungry people, as though they were lords of creation instead of apostles."

"Stop there—you are hitting at your pastor."

At some such climax as this he would good-naturedly apologize for his wild outbreak, and promise not to repeat the offence.

John had been to see me last week; and with the old inconsistency, after telling me how good God was in blessing his home—three boys, all of whom he had sent to the Jesuits' school—he had launched out into a scathing criticism of one of the priests of his parish. It appears the "assistant pastor" had come to the house in the morning hours to collect. There

was no one at home but his wife, as the servant had gone out marketing. The lady was not well and had kept to her room. But in answer to the persistent ringing of the door-bell, and fearing it might be an urgent message from her husband, she went down to answer the call. On seeing the visitor she was mortified, and he misinterpreted her discomfiture as an indication that he was not welcome. As a matter of fact she did not have the ready money to meet his call, and so excused herself. Instead of apologizing, the priest—a good man at heart but lacking in manners and delicacy—made some disparaging remark about "the rich," intimating that, had he met the servant, he would have fared better. I refrain from repeating Mr. Cready's language about the priest. What he now came to say was that he meant to cut loose from the parish church with his wife and children. He asked me whether he might attend Mass at the orphanage if he paid his parish dues in fulfillment of the precept of the Church, which he understood of course had nothing to do with the personnel of the rectory.

When I sought to dissuade him, because of the bad example his absence from the parish church was likely to give, for it could not but be noticed in time, he became quite wild. He argued that to assist at Mass or listen to the priest in the church would be for him and his wife, not merely a humiliation, but a constant incitement to angry feelings calculated to destroy recollection and devotion.

This I could readily understand. Whatever duty we have toward our superiors, charity cannot always eliminate wholly that element of human sensitiveness which is part of our earthly mould. In the end I saw no other way to prevent our friend from making a public matter of the insult given to his wife, than to speak to the Bishop, hoping that the priest might be either removed or at least cautioned. There was little hope of gaining anything by speaking to the pastor, who was a good man but weak. John of course knew this. Nevertheless I deemed it my duty to say that the parish priest could not possibly have approved of the young man's behavior; that, like most of our clergy, he treated his people with kindly consideration and care for their spiritual and even temporal welfare. This obvious defence got short shrift at his hands.

"Why shouldn't they? Our city clergy are well treated by their parishioners. They live in fine houses, are comfortably lodged and haven't a care beyond attending to their work. Few men in business or the professions are equally well provided for. None of our merchants, lawyers, or doctors, would deem it any particular merit, if they want to hold their place in the esteem of the public, to be polite, punctual and ready to answer any call for service in their line or profession. We are expected to be on the job. As far as my observations go, priests are about the only men who can with impunity neglect these requirements. We cannot talk back to them or bring them to account, if they prefer to rest or play when it suits them, though we may want them. They draw their salary whether they have earned it or not. They may forget, neglect, offend—and there is no one to take the part of the injured people. Yet they claim our respect; and are always sure to get it, even before they have shown any other title to merit it than the presumption of their sacred office.

"Father, you speak of our politicians. They get their pay out of the spoils of office; but they have not only to be clever and alive but also civil. Even with that they have to stand a good deal of abuse, and the Damocles sword reminding them that they may be ousted at any turn of things always hangs over them—a thing that need never trouble the priest. No, I am not disposed merely to find fault; much less do I approve of the tribe of critics who dislike the clergy because they dislike religion and don't want to be controlled by church laws or feel that they have to put their hands into their pockets to support the Church. I want religion both for myself and my family; and since I cannot have it without the sacraments, I feel bound to honor the priesthood. But I hate to see those who have in their very hands the key to real reform, from within, hide it away, and let the opportunities for bringing us into line slip by because they prefer their ease and the fleshpots of Egypt.

"Can you deny that our priests are all-powerful, with the organized methods of the Church which commands not only respect but absolute obedience? They have a clearly defined legislation, and the appeal to conscience which the laity are as a rule most willing to listen to and to follow. They have

unequalled opportunities of training in schools and at the obligatory Mass service to which we come of our own free will—and the confessional—why, Father, that wonderful institution of the Church founded by Christ, if rightly handled by the clergy, could turn this world into a Paradise, instead of being used mostly as a sort of perfunctory machinery for herding people to Mass.

"But I see I am giving you pain by my tirade. It does help me, however, to be able to talk to somebody about it; for I can't get over that young tartar abusing my wife, and imposing on me his notions about church building and economics. At least, while I am expected to support those notions I claim the privilege of expressing my views on the subject."

As he was about to leave, he offered me a check for an orphanage in which I am interested as a director. At first I hesitated to accept, since the orphanage is in his own parish, and the pastor also happens to be on the board of managers. But I feared to open the flood-gates of his criticism anew, when he said:

"I will pay my dues to our parish church, but no more. As a matter of fact I doubt whether the money is properly managed or not. An administration which employs men like that young Phinees as executive is enough to prevent my sense of justice from turning into generosity. If my wife and I may not attend Mass at the orphanage, we'll go to the next parish church; they cannot turn us out."

So I took the money and reflected how much a priest's thoughtless impulsiveness sometimes injures the cause of religion, even from the temporal point of its support. Rudeness, want of patience, even where the people are at fault, is an error at any time in a priest; for it lessens respect for his sacred calling and often also turns away the generosity of the people from the support of religion.

As my visitor was going out, I asked him not to ventilate his irritation about the priest in public, as he might easily do. In fact some expression he had dropped in his attack led me to fear he might launch into print in one of his Saturday editorials which were always on religion, and discuss the affront offered. He would not be likely to mention any name, but the matter would reflect on the local clergy for all that.

Cready's letter of to-day showed that he had not changed his mind about his parish priests. In fact he referred to our last conversation saying that priests on collecting tours seldom knew what was really in the mind of the people whom they dunned for money. In most cases the faithful gave with a pleasant air that betokened both generosity and sympathy with the object of the quest, whereas they often felt humiliated when they compared their clergy of to-day with the Apostles and missionaries who gained souls by different methods. But his chief object in writing was to tell me of a "big haul" he had made for the Vincentian Society, as he styled the Conference of St. Vincent de Paul.

As a member of our leading charity organization he advocated the theory that it was the business of the visiting committee not merely to ascertain the actual conditions of need in the case of the poor who applied for assistance, but also to devise means by which the help given would affect the social and moral reform movement for the entire community. His talks in this direction at the meetings of the men were both entertaining and highly instructive.

"Our business is to relieve poverty and distress, gentlemen," he would say. "That is not done by making official reports of conditions to the Conference, to be referred to the treasurer who doles out a proportionate amount according to the state of our funds at the time. Sometimes the needs are immediate and imperative and delay may make the help offered useless because the hungry people who had to await our 'acting according to the rules and constitutions of our Society' have died in the meantime. Our great founder, Ozanam, did not mean to organize a machine but a living body with a heart in it and an intelligent interpretation of want, not only as the Samaritan saw it but as St. Vincent de Paul felt it. I think that the members of the Visiting Committee ought to be made to have money in their pockets to be used for occasions that call for exceptional and prompt action. There are emergency cases where the only way to help is putting your hand in your pocket, going to the next grocery depot or whisky shop and get what the people need. I see my brother of the cardinal virtue Temperance Society is shocked. Well, I don't mean that he should take the whisky as a beverage. Sometimes it

is the best drink to serve as a stimulant when the functioning of the famished bodily organs has ceased. We are supposed to put men on that committee who have intelligence and discretion as well as hearts and the right to order tea and sugar in the name of the St. Vincent's Society."

He also believed that the duty of members of the Society extended to the "poor" rich.

"If we can't feed them bread and milk," he would say, "let us feed them the blessing of rightly using their wealth. Teach them how to do it, how to help the poor, to join the Society, if only as contributing (they call them honorary members in other societies) money, toward securing influence for beneficent legislation, and as patrons at our lectures, euchres and dances. If they don't give, why fleece them; get their money anyhow; steal it if you are sure not to be caught, which would discredit the organization. But, for God's sake, don't turn this magnificent society into a machine shop where action begins with the whistle and the turning of cranks. We are not to turn out fly-wheels and boiler-pipes, but to turn in the stray children of God."

He had secured a legacy together with the legatee: his letter of to-day was on this subject and he was evidently delighted with himself and itching to communicate to me the fact that his theory worked. One of our well-to-do saloon-keepers had left a goodly sum to his only married daughter with the proviso that she devote a portion of it to the poor of the parish in which he had lived during the last years of his life. Her husband had consulted Cready about the best way to carry out the provisions of the will which obviously might have been by simply bringing the matter to the pastor or his lawyer making a definite settlement. As the young people were well off, and the daughter rather piously inclined, she was for giving the entire amount to the parish priest and letting him dispose of the details. The husband however had mentioned the matter to Cready who, besides his other talents, was something of a lawyer. He persuaded his young man to divide the sum, since the will stated that "a portion" of the bequest, at the discretion evidently of the legatee, was to be left to the poor of the parish. The large bulk of the investments, which included an entire row of small houses

on the outskirts of the town, besides a goodly sum of available funds, Cready's advice diverted to the St. Vincent de Paul Society for its benevolent work without distinction of parish lines. This would fulfill the wishes of the testator and of his daughter. It would also allow the Society to use the houses for the homeless or rentless poor of the district. But what pleased Cready more than anything else was the fact that he got the young man to become an enthusiastic member of the St. Vincent de Paul Society.

At the end of the letter he added a phrase which indicated that he felt a mischievous if not somewhat malicious joy at having kept the sum to be given to the parish down to a minimum, for the pastor was one of the class whom he stigmatized as "desecrating the Holy Place" by his perpetual dragging in of finances when speaking to his congregation. "Fr. PP. might have gotten all this money if he had never talked 'Dollars and silver coin' for the building of a school since the parish school is for the benefit of the poor who cannot send their children to academies. I am glad to have kept it from him, though I pity the poor of his parish whom his devotion to Mammon starves."

I shall not answer the letter, however; and when he calls I mean to give him a good lecture, though I almost sympathize with him, not for the harm he does to the parish but for the good he does to the Vincentians.

CLASSICS AND THE CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

TRADITIONS in history are stubborn things. They have that human interest which originally sets them going; they have an impetus of their own which keeps them moving; they have a certain respectability, past and present, to prove, by right or wrong, that they hold possession. The facts, on the other hand, which will disprove a tradition or dislodge it, must always be quarried from the rough; they are to be found only in the unfamiliar sources of history. The very ground on which these facts must be built will be contested by tradition and claimed as its own.

A type of these traditions in history has been considered in former studies. We have seen the tradition canonized in recent text books on the history of education. It was shown how these text books have gone to the limit of inverting the chronology of facts in order to make them fit the tradition that the influence of Christianity was a "reaction" against the culture of the heathen schools. It was pointed out and proved, I think, that single sentences of the Christian Fathers have been wrested from their context, twisted out of shape and original meaning to uphold the tradition, sometimes to complete the rhetoric of a sweeping statement that the Fathers were leaders in a "retrograde movement", hostile to the "learning" of the classics.*

It might be interesting to trace the wonderful information of this tradition, these text-book impressions back to their sources, to find out just where, and when, and how these traditional views of the intellectuality of the Fathers and of the Christian Church first came into vogue. What was the origin of this habit of mind which seems to qualify men of intelligence to believe, and apparently to be sincere in believing that Christian thought, the mentality of Christian influences meant a halt in the advance of human learning, a step backward in the history of education. I doubt whether the tradition can be traced back farther than the essayists of the eighteenth and the nineteenth century, to writers whose strong point is found, not in facts, nor in that survey of the past which shows us history in perspective, but in the rhetoric of a pen poisoned against things Christian and the Catholic Church. But we are not making an academic study here of the origin of the tradition. The causes and reasons which have given this tradition its present place in our school books and in the circles which stand for education lie deeper than the surface of material facts. Our aim is to correct the tradition, to mark what is wrong in its preformed judgments, to state some plain facts of history and education, which, in fairness, I believe, no text book on the subject may pass over, suppress or obscure.

There are two general heads of information essential to the proper grasp of every problem in the history of education aside from what individuals may think about the influences of Chris-

* Ecclesiastical Review, March, 1922, pp. 237-251; April, 1923, pp. 386-400.

tianity on human learning. The first is a knowledge of facts as they stand in their own environment. The second is a just evaluation of facts, the facts of life and literature, of learning and education as these are stated and described by contemporaries, by the men who knew them as present factors in the making of history. I shall try here to state plainly a few facts gathered from the Fathers, not repeating what has been said in former studies on the work and educational influence of St. Jerome, St. Augustine, St. Gregory of Naziansus.

The monastic rule of Saint Pachomius is one of the monumental sources of information on ascetic discipline, practical ideals, and life in the fourth century. The original of this Rule, 142 chapters, written in Coptic for the monastic communities of Upper Egypt, is represented to-day by the Latin translation which Saint Jerome made at the beginning of the fifth century. In a brief introductory to this translation Jerome refers to facts and circumstances which are points of interest in the history of Christian culture. He tells first how after the death of Paula there was a pause in his own literary labors. Grief weighed upon the human heart; and Jerome knows how to tell us that he has known the worth of a friend, that he has felt the loss of human support in the esteem and trust of that gentle Christian woman who had worked with him for education, who had given her wealth and her life for the culture of letters and the learning of the Bible. "Moerens super dormitionem sanctae et venerabilis Paulae . . . diu tacueram, et dolorem meum silentio devoraveram." It was at this time, he says, at the earnest request of Leontius, a priest and some of the brethren, who had been sent from Alexandria to Bethlehem for this purpose, that he undertook the translation, because many brethren of the Latin tongue in the communities of Egypt knew neither Coptic nor Greek. Therefore, as the words were translated for him by an interpreter from the Coptic of the Rule into Greek, he dictated them to the stenographer for the Latin text. "Aiebat enim quod in Thebaidis coenobiis et in monasterio Metanoeae . . . habitarent plurimi Latinorum qui ignorarent Aegyptiacum Graecumque sermonem . . . urgebant autem missi ad me ob hanc ipsam causam Leontius presbyter et coeteri cum eo fratres, accito notario, ut erant, de Aegytiaca in Graecam linguam versa, nostro sermone dictavi."

Jerome alludes also to the fact that these messengers had brought books, which had been sent to Alexandria, probably from Europe or provincial Africa, to be forwarded to him. "Accepi libros ab homine Dei, Sylvano, presbytero mihi directos, quos ille Alexandria missos susceperat." These facts in the commerce of letters are to be marked in the history of education. Alexandria, Bethlehem, Upper Egypt are centres of exchange. The standard is Christian. The thought of the Bible and the Catholic Church give it a value and a living interest which the philosophy or the "learning" of heathen classics have never found. Coptic, Greek, Latin are symbols of human intelligence to instruct brethren in the discipline of a rule of life.

In this Rule of St. Pachomius I have counted thirteen places or texts which prescribe or direct either the learning and the teaching of the elements of letters or the reading and the study of the Bible. I shall translate here chapters CXXXIX and CXL:

He who uneducated (rudis) enters the monastery shall be taught first what he must observe (the regular discipline of community life): and when, after being instructed, he shall agree to all, they shall give him twenty Psalms and two Epistles of the Apostle, or other parts of the Scriptures. And, if he does not know letters, he shall go to one who can teach him, and he shall be assigned for him. And he shall go at the first and the third and the sixth hours, and present himself (stabit ante illum), and he shall learn diligently, and shall show himself grateful.

Then also the elements shall be written out for him, and pronunciation, and words and parts of speech. And, though he be unwilling, he shall be compelled to learn. And there shall be no one in the monastery who does not learn letters, and who does not retain something of the Scriptures — at least the New Testament and the Psalter.[1]

These ascetics of Upper Egypt, for whom this rule of obligatory education was written, it is to be noted, were not clerics; they were not the ordinary ministers of religion. They were laymen and women. The Rule provides practical guidance and discipline for the usual activities of life, for those engaged

[1] Migne, P. L. XXII, col. 82.

in farming and fruit-growing, for workers in metal and wood, and the makers of cloth and clothing. Their manner of life is described substantially—together with many legends that are not substantial—in the *Vitae Patrum* and the *Verba Seniorum,* monastic collections of the fourth century.[2] The Rule of Saint Basil, a little later, was written for like communities in Asia Minor, where Basil's own mother, his sister and his brothers followed the regular discipline of ascetic life.[3] Saint Augustine also describes these monastic communities, their ideals, their way of living, in his beautiful apostrophe to the Catholic Church.[4] His own community at Tagaste, 388-391, was shaped on the same plan. "Codices certa hora singulis diebus petantur."[5] There was manual labor to provide for the physical frame of life: but it was not labor in common that brought these ascetics together. The chief aim was the higher life of the mind. Problems of the soul, the spirit life, the whole study of man, his genius, his powers, his frailty, his place in the universe were subjects for the discipline of thought, the mental training, the school work of these centres of Christian culture. Their text book was the Bible.

We are making no special plea here for the Bible, for its learning, as distinct from the "learning" of heathen classics, or its literary qualities. But the fact remains in the records of the past—apart from this modern text-book tradition, the fact stands out as material in the history of education—the Bible was studied; its thought was the thought of Christian men and women; its philosophy of life was the philosophy of Christian communities; its ethics, the standard of the Gospel, was then, as it is now, the earnest of culture in the art and the life of the world.

As to the point of compulsory education in the Rule of Pachomius, it provides for a class that is always numerous in human society, even in the normal times of a slave population,

[2] *Vitae Patrum,* sive Historiae Eremiticae Libri Decem. Migne, P. L. LXXIII.

[3] See in Surius *Vitae Sanctorum,* 19 July, the Latin translation of a sketch of St. Macrina, sister of Sts. Basil and Gregory. There are valuable points of facts in Christian family life and education. The original of the sketch is Gregory's Life of his sister and mother.

[4] *De Moribus Ecclesiae Catholicae,* lib. I, cc. XXX-XXXII.

[5] Epist. CCXI, n. 13.

that is, the workers among the people. This Rule corrects a defect in the heathen system; it fills out a want in the much lauded "learning of the heathen schools." In the text of the Bible, in its thought and its history these toilers of the common people found reading and knowledge. They were assured of the elementary beginnings of education. Did the mythology of the poets, the controversies of the philosophers, the rhetoric and word-building of orators supply a school literature superior to the Bible? The judgment of contemporary teachers must be our answer.

The facts which prove the original energy and vigor of educational literature in the Christian centuries are so many, so clear in meaning, so undoubted in history that the mystery to be explained is how this bias of the text book, this modern school tradition has found a place in education. Why our pupils and teachers, in this hodgepodge which calls itself "the history of education," are invited to believe that the Christian Fathers, the clearest thinkers and the most fearless educators in the history of human learning, were less intellectual, less progressive or less constructive in school work than their heathen contemporaries, less efficient in the field of education than those who went before them or those who follow them to-day, is a question which we will not presume to answer. But if we are willing to let this tradition pass at its present face value, we must expect to find its consequences—unChristian and anti-Christian self-conceit, a cult of ideals which knows no genius other than its own, a kind of "Creed" in the intellectual superiority of anything that is not Catholic or Christian. Such habits of mind will not reach solid results. The pupils of to-day, the people of to-morrow will not go in search of facts so long as they have the easy way of the text book to confirm preformed judgments about the high excellence of present learning, the pre-Christian past, the undefined future.

We can easily imagine what St. Jerome or St. Augustine would say to a tradition like this about the "retrograde movement" or Christian "hostility" to human progress and "the advance of learning". But we must limit ourselves to the prose of facts, to plain things of history.

There was a tradition, in some points of resemblance, not unlike this present text-book product, in the late fourth and

the early fifth century, long after the failure of Julian's anti-Christian school legislation, A. D. 360-362; it was a distinctly popular and political movement to rejuvenate the heathen world, to bring back practices and ideals of pagan life. It was supported by men of senatorial rank. A type of it is seen in the petition of Symmachus to the Imperial Government for the restoration of the altar of Victory and the stipendium of the Vestal Virgins.[6] Symmachus was prefect of the city when Augustine was sent to Milan to teach rhetoric in 384.[7] Later, under the calamities of Gothic invasions, feeling was intensified by the burdens of temporal misfortune and loss. Particular points of argument in the movement changed, as times and conditions changed; but, underlying all, was the same old tradition—the higher excellence of heathen culture and life. In Julian's time the plea was honesty in teaching and education. The gods must be gods to pupils and learners, not the things of mythology, or the imps of Satan that Christian teachers would make them.[8] The appeals of Symmachus point to patriotism, to the love of fatherland, to the culture of the pre-Christian past. After the humiliations of Gothic defeats the argument was the pleading of passion and national pride.[9] The aim then, as Augustine saw it, was to de-Christianize Rome, to replace the religion of humble human realities, the living facts of the Gospel and of history, by the marvels of a "nobler age". As a Christian State Rome had failed. If she would be restored, she must find inspiration in the greatness of her past. She must return to the heroes who made her literature, who gave her world power.

Ambrose, in the three letters cited above, analyzes the special pleadings of political schemers. The only visible design of the heathen party in the Senate, he shows, is to get favors for the old religion, to give it political standing, the recognition of a name, a title to state support. This was done under cover of respectability, the plea for ancient culture. The Christian

[6] See text of the Petitio, Migne, P. L. XVIII, col. 390-395; Epist. Lib. X, 61. For Ambrose's criticism of the various pleas of Symmachus, see Epist. 17, 18, 75, Migne XVI, col. 961-972-1175.

[7] Confess., Lib. V, cap. 13.

[8] See text of Julian's legislative decision, Codex, lib. x, Tit. LII; Corpus Juris Civilis, Ed. Godefrid.

[9] Aug. Retract., lib. ii, c. 43, p. 327.

Bishop visioned the future. He foresaw the peril of reviving superstition and hero-worship. His letters, as also the Petitions of the Senate, are sources for contemporary facts in affairs of Church and State. His success in presenting the problem to the imperial government was a distinct advance over the aims of the heathen party. The triumph of his cause marks progress for education. The Letters of Ambrose in themselves are not school work nor school literature; but they belong to history and education. They show us environment of life and culture, Christian and heathen, in which schools with a literature of Christian discernment are possible and necessary. We cannot expect the generation that knew the works of living masters like Ambrose, Jerome, Augustine, to be content with the tinsel of rhetoric and literary form, the parade of eloquence, the paper logic of school sophistry—the whole stock of the pre-Christian higher "learning." The problem of education in the fourth century was the need of a new spirit in the old school system. There was a Christian demand for education as solid as the facts of history, as objective as the philosophy of the Bible, as real as the religion of Christ.

The old tradition about the superior excellence of heathen culture was literally antiquated. The early apologists, and later the experience of Christian converts, thinkers and teachers had tested the tradition, and proved it mischievous and wrong: yet early in the fifth century it was brought back to be renewed and revived. St. Augustine tells how, after the taking of Rome by the Goths in 410, the same old tradition took a religious turn. Its appeal now was to passion and to pride. "Interea Roma Gothorum irruptione agentium sub rege Alarico, atque impetu magnae cladis, eversa est. Cuius eversionem deorum falsorum multorumque cultores, quos usitato nomine paganos vocamus, in Christianam religionem referre conantes, solito acerbius et amarius Deum verum blasphemare coeperunt. Unde ego, exardescens zelo domus Dei, adversus eorum blasphemias vel errores libros De Civitate Dei scribere institui. Quod opus per aliquot annos me tenuit, eo quod alia multa intercurrebant, quae differe non oporteret, et me prius ad solvendum occupabant. Hoc autem De Civitate Dei, grande opus tandem viginti duo libris est terminatum." [10]

[10] Lib. Retract. II, cap. 43.

Thirteen years of Augustine's life and thought were given to this work, planned originally, he says, to counteract a passing mood of pagan fanaticism, to meet just one phase of the anti-Christian tradition, to answer a current argument for heathen higher excellence in its bearing on the civil and social life of Rome. But, whatever the thought of Augustine was at first, the plan to meet the pagan propaganda grew in the making. The material facts of history, past and contemporaneous, developed into a survey of human life, an estimate of its meaning, which only Christian genius could grasp or portray.

Augustine's work turned the tide of the old tradition. But this surely was not inaugurating a campaign of hostility to pre-Christian "learning". The Christian thinker marks the merits of the older systems for use; he scores their faults and weak points for correction. He opens new sources of knowledge for school work and education—the Bible, its facts, its meaning. He gives range and unity to human learning where pre-Christian philosophy utterly failed. Augustine, of course, includes God and Christ and the Catholic Church in the world view which he gives of facts in heathen and Christian culture. But these are factors in the philosophy of human life and history. They are within the range of human interest and education. The fashion of excluding them by legislation and design is a modern fad. Its results may yet require another accounting, a readjusting for education in the future.

I shall try to gather here a few facts and points of interest from this standard of the Christian Classics, facts which belong, I believe, to the literature of education, though they are not found in the text-book tradition. There is no question here, it is to be noted, about science or "learning", as these terms are commonly used and understood in current language. No one will claim for the Christian Fathers or for pre-Christian philosophers that acquaintance with the phenomena of the physical world which is the result of accumulated experience and discovery. That field of knowledge is always a prerogative of later times. When we study the literature of the past for things of the mind, for education, we hardly expect to find the discoveries of modern research. We look for clear and correct thinking, for sound judgment, for the practical and

theoretic conclusions of men who knew their own times, who met the problems of their own environment, grasped them, solved them, and left a record of their solutions for the guidance and the education of the future. Thus viewed, the whole aim of Augustine's *De Civitate Dei*, the result of thirteen years in the study of contemporaneous problems, is seen as advance in education.

Augustine's plan is clearly stated. It is to correct wrong habits of mind, to elevate the mentality of a pagan world, the heathen social life to something higher than the cult of mythological heroes. It is to mark the way to facts as solid as history, as real as the records and the literature of the Bible, as visible as the external life of the Catholic Church.

The appeal of reason in the first five books *De Civitate Dei* is an appeal to minds trained in the old culture. Augustine is writing for readers who know what is best in pre-Christian aims and ideals, he is writing for men who see every day what is gross and degrading in the facts of life, in the morals of Roman society. He draws lines distinctly, he compares culture with culture, the standard of the Bible and the Catholic Church with the standard of the poets and paganized society.[11] The result is, not a tract of special pleading, but a type for universal education. The merit of *De Civitate Dei* is that it rises to new ideals and their source in the Bible. It opens the way to build education on the solid ground of history, on God and Christ and the visible work of the Church in the Roman world. As an epic its plan is God's design in creation, in the ruin and reparation of sin; its heroes are real men, its supreme type is Christ.

Augustine describes existing conditions, and conditions show where education in the old system had failed. I shall try to turn into English an appeal of the pagan partisans; it tells the standard of social and civil life as Augustine saw it:

[11] Paganized is understood here in the sense in which the term *Paganus* is used by Augustine. "Quos usitato nomine paganos vocamus." Of their education, refinement and tastes he says: "Talia per publicum cantitabantur a nequissimis scenicis, qualia, non dico matrem deorum, sed matrem qualicumque Senatorum, vel quorumlibet honestorum virorum, imo vero qualia nec matrem ipsorum scenicorum deceret audire. Habet enim erga parentes humana verecundia quod nec ipsa nequitia possit auferre." *De Civit. Dei*, lib. ii, cap. 4, cf. Epist. XCI.

Only let it stand firm, they say, only let it be established in wealth (the *respublica*), glorious in its triumph, or, what is better still, secure in peace. And what is that to us (the populace)? But more, that is all to our interest. When anyone grows in wealth, that calls daily for greater expenditures, whereby the one who is greater in power subjects to himself those who are less strong. The poor serve the rich for their means of living (*causa asturitatis*); and the rich, in order that they may enjoy patronized power secure in idleness, make use of the poor as the clientele serving their high estate.

This picture of political and social unsoundness is carried out consistently; it is repeated and varied as the facts vary which Augustine brings to the tribunal of Christian discernment to show that the old tradition of hero gods is out of date, that education, if it would be alive, and up to the intelligence of the time, must be Christian. The absence of a standard of uprightness and a clean life is traced by Augustine, not to the classics, the masters, whom he quotes consistently, but to pride in the old tradition, the love of parade and the blight of a living decay. He quotes Cicero, Sallust, and Virgil to show how their principles and practical wisdom have been lost to an age mersed in the interests and the control of material wealth.

From the authority of clean classics Augustine turns to the remedy for existing moral and intellectual decay, means which have proved efficient in prevention and cure—the facts and the philosophy of the Bible, the practice of Christian life:

Ecce Romana Respublica (quod non ego primus dico, sed auctores eorum, unde haec mercede didicimus, tanto ante dixerunt ante Christi adventum) paulatim mutata, ex pulcherrima atque optima pessima atque flagitiosissima facta est.[12] . . . Legant nobis contra luxum et avaritiam praecepta deorum suorum populo Romano data. . . . Legant nostra, et per Prophetas, et per sanctum Evangelium, et per Apostolicos Actus, et per Epistolas tam multa contra avaritiam atque luxuriam ubique populis ad hoc congregatis. (*De Civitate Dei,* lib. II, cap. 19.)

The whole theme of the first five books of *De Civitate Dei,* enforced by facts and the clear statements of the Christian thinker, proves that contemporary heathen education and cul-

[12] Sallust, *Catilina,* cap. v.

ture had lost the spirit and the meaning of the great pre-Christian classics. Paganism and pagan superstitions were rampant in the schools and out of the schools.[13] The only real education worthy of the name was Christian. It has survived.

It may be said, perhaps, that these evidences of conditions in *De Civitate Dei* are indirect; that Augustine is speaking of facts and ideals in social life which are general; that these have no bearing on education and schools and school literature in particular. Our answer is that social conditions, which reflect habits of mind and the intellectual and moral standard of a people, are the necessary background, where we must study any education or system of education and schools that we are to describe. Then again, granting that Augustine's descriptions here are a background only of heathen and Christian life in the fifth century, we have enumerated above some of the details of school work in particular which complete the picture of Christian education. We have seen the complete course of school text books, planned at Milan in 387, finished at Tagaste before 392. We have counted Augustines's studies in contemporary thought, in the fundamentals of Christian philosophy, logic, metaphysics, cosmology, psychology, and ethics. We have shown that these were studied as standard texts in the monastic centres of North Africa.[14] We have seen the character of the Biblical manuals of St. Jerome, made for the use of the Bethlehem school, and for the world.[15] It is to be observed that all these are standards in education. Modern criticism may not change them. We reëdit them with notes. If we speak of their "learning", we may not compare them with later standards of human experience and accumulated knowledge. We study them for their original worth. As in

[13] In the Confessions, book 4, cap. 2, Augustine reveals what apparently was an ordinary occurrence of academic life. Augustine was then what we would call a high-school professor. He was approached, he says, by a professional hierophant who offered his services, the slaying of a victim, in order to insure his (Augustine's) winning of a literary prize. "Recolo etiam . . . mandasse mihi nescio quem aruspicem quid ei dare mercedis vellem ut vincerem. . . . Necaturus enim erat ille in sacrificiis suis animantia, et in illis honoribus invitaturus mihi suffragatura daemonia videbatur."

[14] See ECCLESIASTICAL REVIEW, June, 1920, pp. 617-634. *De Magistro,* one of Augustine's Studies in the symbolism of language and its place in teaching and learning, has been translated into English. It is now in type as "The Philosophy of Teaching".

[15] See ECCLESIASTICAL REVIEW, April, 1921, pp. 348-365.

the *Republic* of Plato, the *Offices* of Cicero, the *Natural History* of Pliny, we treasure their thought, we learn from their lore and their keen observation. We find in them a tradition of knowledge, Christian and pre-Christian, unbroken by time, the truest thought of our own minds renewed and expressed in ancient and classical form.

There is one point on which we ought to insist as Christians and heirs of Christian culture. It is this: the school work of the Fathers and their educational literature, *De Civitate Dei* of Augustine, the *Hexaemeron* and *De Officiis* of Ambrose, the thirty-five years of Biblical study of St. Jerome, were measured by the men of their time as advance in education. Has this tradition of the text book proved that they were wrong? It has been seen, and shown, I believe, from evidences of fact, that the tradition proves nothing. It makes a number of historical blunders. It repeats prejudices which disfigured essays in history writing two centuries ago. It succeeds at present in putting these things on the book market as "The History of Education". But of that success we may say, I think, without hesitancy: It rests on falsehood; it cannot stand.

The tradition is, I believe, doing one great wrong, a wrong which ultimately the future will have to repair. It is teaching our high-school boys and girls and our college students to believe that by some unexplained gift of mental superiority and the favor of improved methods of education they stand on a level of refined intellect, which, by their own default, the early Christian thinkers and educators failed to reach. Thanks to the discernment of living masters, the wisdom and the training of later "methods in teaching", they are coming back to their lost inheritance, to the higher excellence of pre-Christian "learning".

The influence of the tradition is upon us. It is in the air, infectious; we breath it in, unconscious of the fact, until we find its effects in ourselves or our surroundings. The daily reports of crime, disregard for law, morals, common human decency and a clean family life, are, we feel, to be traced directly to the tradition of heathen legislation which rules Christ and the Christian religion, in its only possible and practical form, out of our schools. The system of "merits" in education, which would gage intelligence and things of the mind by

the foot-rule and the two-inch measure, is, I believe, also a part of the heritage of heathen tradition.

The warning of Augustine to men responsible for education and law rings clear to-day, and his words have meaning. More than ten years before he began the great Christian epic of the " two cities ", he wrote to the " cultured " pagan denizens of a Roman colony in North Africa, who had been responsible, in an uprising of the mob, for the death of sixty of their Christian brother men[16]—"Apud vos", Augustine says, ' Romanae sepultae sunt leges, judiciorum rectorum calcatus est terror. Imperatorum certe nulla veneratio, nec timor. Apud vos sexaginta numero fratrum innocens effusus est sanguis, et si quis plures occidit, functus est laudibus, et vestram curiam tenuit principatum."

If these were not the words of a Christian shepherd of souls, I suppose the tradition would find in them an eloquent upholding of law and the honor of ancient culture. Points of view mean very much in what we think and say.

The heathen tradition in education seems to leave nothing unspoiled. Its results are seen in the unreal interpretation of history, in methods which take apart mathematically things of spirit and mind, leaving only the dead debris of its work. Where is the synthesis of God's creation? Its deadening effect is felt in the elaborate analyses which are made of the monuments of Christian mentality, genius, and art. Classics like Augustine's *Confessiones* and *De Civitate Dei* are analyzed; peculiarities of syntax, rhetoric or grammatical turns of speech are picked out, listed and catalogued, and accepted as constructive education. Do we think that we know the art of a building when we have torn it down? What have we learned of the building art and the beauty of the cathedrals of the Middle Ages, when we have found out the composition of silica in their lime and sand. Are educators losing sight of the fact that language is only a means, and the instrument of thought?

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[16] See *Martyrologium Romanum*, 30 August. Cf. Epistola L Augustini ad Auctores vel principes vel Seniores Coloniae Suffetulanae (the Maurist edition of Augustine has the name *Suffectanis*).

OUR FLORIDA MARTYR PRIESTS

WE call "Martyrs of Florida" the five Franciscan Fathers who, according to old records, were killed for the faith by a young Yamassee Cacique and his followers in 1597 somewhere along the coast of the Spanish Colony of Florida. The name Florida was given the newly discovered country by Ponce de Leon, who landed there on Easter Sunday (Pascua Florida), in 1513. According to Las Casas, the name covered all the territory from the end of the Peninsula to Labrador. Later, during Colonial times, and before James Moore's destructive campaign, the name Florida was limited to the present States of Florida and Georgia. It was at first divided into two provinces, that of Carlos in the south and of Guale in the north. The history of this territory during the Spanish times, which lasted with regard to Georgia from 1565 to 1702, has been sorely neglected and the histories of Georgia hardly mention the Spanish occupation. An article by J. G. Johnson, "The Yamassee Revolt" in the March number of the *Georgia Historical Quarterly,* 1923, takes up again the question of the Martyrs of Florida, reviving their memory and adding new material to what was known of them before.

Strictly speaking, those five Franciscans are the "Martyrs of Florida". They were called the first time by that name by Father Louis Jerome de Ore, a Franciscan who came from Cadiz to Florida in 1612 and who published, in 1622, an account of their death. We shall include in this article all those, Friars and Indians, who were slain for the faith in this territory.

According to John Gilmary Shea, the scene of the massacre was, for two of the martyrs, close to St. Augustine; for two others "probably" Amelia Island, northern Florida; for the fifth, St. Simon's Island, on the coast of Georgia. An important document discovered some years ago in the State archives in Seville by A. M. Brooks shows clearly that all five were slain on the islands along the coast of Georgia. As the Martyrs of Florida count among the purest glories of the Church in these States, the matter calls for investigation.

Luis Cancer de Barbastro

Speaking of the martyrs of Florida, the great figure of the Dominican, Luis Cancer de Barbastro, the Apostle of Guatemala and Protomartyr of Florida, the one who shared in the labors and danger of the famous Bishop Las Casas, at once looms up before the horizon of our memories.

Luis Cancer de Barbastro [1] was born in Saragossa and in 1533 was a member of the Order of St. Dominic, belonging to the community of Santo Domingo. He was highly esteemed by the other members of his Order for his saintly life. After an unsuccessful attempt to cross the continent with Bartolome de Las Casas to go to Peru, both remained in Guatemala to evangelize the natives. Here he acquitted himself of a task that required great tact and ability, as well as courage and perseverance. A region from which the Spaniards had remained banished in spite of armor and weapons yielded to the persuasive words of Luis de Barbastro and accepted the Christian faith. Further on, in the mountains around the present town of Coban lived a few cannibalistic tribes. Luis de Barbastro not only converted them, but at the same time won their submission to the Crown of Spain. A faithful companion for many years of the famous Las Casas, he accompanied him to Spain to plead for the protection of the Indians and for an increase in the number of missionaries. In 1541 we see him again in the centre of Guatemala caring for the Indians until 1544. Never has there been seen such a change in a people from cannibalistic habits to a Christian life as among the natives of that country.

But a vaster field offered itself to his apostolic zeal—Florida, and "by Florida", wrote Las Casas, "is meant all the country then known, between the Bahama Channel and Labrador". The first white men who had landed on the shores of Florida had carried off two shiploads of Indians to sell them as slaves in Santo Domingo. This was enough to irritate the Indians against all white men; and the expeditions of Ponce de Leon in 1512, of Pamfilo de Navara in 1528, and De Soto in 1543 to win Florida for the Spanish Crown failed miserably. With the last-named expedition some Choctaws had been carried off as slaves and reached Guatemala. It may have given Luis de

[1] See The Ecclesiastical Review, vol. XXVII, pp. 59, 160.

Barbastro the idea to attempt the conversion of their country. So he made a journey to Spain in 1547 to obtain from the Crown the means of transportation. Through the Nuncio at the Court he received from Rome the necessary commission to convert the natives of Florida. He needed a ship to sail to America with the band of missionaries on board; a smaller one was to be given the missionaries for their use once they had landed in Florida. They had to find someone acquainted with the country, a pilot or sea captain, interpreters to communicate with the natives. Before all these difficulties were overcome a long year had passed. At last, unable to form a band, because the Dominican Provincial in Spain had no power to send missionaries to America, Luis de Barbastro returned alone to the New World. But he did not give up his project. In Mexico he obtained from his immediate superiors permission to undertake the conversion of Florida and he formed a band of four priests and one lay brother. The Crown put a vessel at their disposal. From Vera Cruz they sailed to Havana, took on a pilot and left that place in 1549.

It was a risky undertaking. What the Indians of the coast had experienced at the hands of the white man was only violence and treachery. The atrocities perpetrated by De Soto's army were still in every mind. The ship approached the coast near what is at present the Bay of Tampa. At once fire signals were lit, and the smoke curling up appraised the Indians far and near of what must seem to them coming danger. They were obliged to be on their guard. One Father was allowed to land with the lay brother. These fell pierced with arrows. The Indians noticed that the two white men had been unarmed. So they came without fear to the coast. Luis de Barbastro espied them from the ship and could not be retained any longer. He ordered the sailors to row him over to the shore. He left the boat, holding up his crucifix, and he, too, was seen by the two remaining priests to fall a martyr. A young page who had been made a prisoner by the Indians during De Soto's expedition, after regaining his freedom, later related how the skull and scalps of the three martyred religious adorned the wigwam of the Chief of the Tampa region.

No other attempt was made to convert the Red Man until Menendez succeeded in forming an establishment on the Flor-

ida coast. Mass was celebrated in St. Augustine for the first time in November, 1565. From there the great Spaniard at once proceeded to build forts along the coast. The one founded by the Huguenots at the mouth of St. John's River, Fort Caroline, was taken by storm; the heretics were hanged—a stain on the great name of Menendez—and the title of the Fort was changed to St. Mateo. Another was established on St. Helena's Island, South Carolina, where there are ruins of the Spanish Mission buildings to his day. Later there was a military station on San Pedro, at present Cumberland Island; on Blackbeard, Rosedue and Tybee Islands forts were erected and they served as protection to the missionaries for the space of ninety years.

In the expeditionary forces commanded by Menendez were four secular priests, the licenciate Father Lopez de Mendoza being the Superior of the new mission. He sent one priest to Fort San Mateo and another to St. Helena. Menendez returned to Spain to report. During his absence, Dominic de Gourgues, with a hundred and sixty men, destroyed all three forts and slew the garrisons. Philip II became solicitous about the conversion of the thousands of Indians in the newly acquired territory and wrote to St. Francis Borgia, 3 May, 1566, asking for twenty-four missionaries. The Saint at once complied with the King's wishes and in the following June sent first a group of three, among them Father Martinez, one of his personal friends. He was the first Jesuit to enter what is at present the territory of the United States and was destined to become the Protomartyr of Georgia. John Gilmary Shea gives us a short sketch of his life.

PETER MARTINEZ, S.J., PROTOMARTYR OF GEORGIA

"Father Peter Martinez was born 15 October, 1533, at Celda in the diocese of Saragossa, and was allied by blood to the Cardinal Archbishop of Toledo. Devoting himself to God in childhood by vow, he was so zealous a student that at twenty he received the degree of master. Accident led him to the Society of Jesus, into which he was received at Valencia in 1558. His first labors as a missionary were in the neighborhood of that city. Some years after he was sent as chaplain of an expedition against one of the Barbary States, and was for

some time employed at Oran, then at Toledo and other parts of Spain. He was a professed Father, well known to St. Francis Borgia, who selected him to found the Florida mission, as a man of learning, zeal, humility and love of suffering. His death took place near the commencement of 1566." [2]

With Martinez was Father John Rogel, and Francis Villareal, a lay brother. All three joined the fleet of Menendez and embarked at San Lucar. Their small vessel was separated from the others by a storm, driven far off its course and neared the continent somewhere along the coast of the present State of Georgia. They took a southerly direction to find a Spanish settlement. Arriving near Missoe, the present Cumberland Island, the missionaries with some young Indian boys, who accompanied them as interpreters, took to a small boat to go on land and make inquiries. A sudden storm arose and drove their ship back upon the high sea. Left thus without protection they espied a group of Indians. Father Martinez with some of the Indian youths detached himself from the rest and approached the natives. Soon he was seen falling to the ground pierced with arrows. So were the few he had with him. Father Rogel and his remaining companions rushed to their boat and pushed off land. Following the coast south they soon arrived at the mouth of St. John's River where the newly arrived Spaniards were rebuilding Fort San Mateo.

Menendez was overcome with grief when he heard of Father Martinez's death: "Blessed be our Lord for all things, he wrote, and since the divine Majesty allows and thus wills it, let us give Him infinite thanks for all things; inasmuch as it has pleased our Lord to visit us here with this affliction, who has deserved so little, by removing from our company so great and good a man as Father Martinez, of whom we Spaniards as well as the natives of the country in which we live stand in such great need." [3] Thus the death of the Protomartyr of Georgia was in all details similar to that of the Protomartyr of Florida, the saintly Dominican Luis de Barbastro.

[2] John Gilmary Shea, *History of the Catholic Missions among the Indian Tribes of the United States*, 1529-1854, pp. 56 and 57.

[3] *The Catholic Church in the United States*, p. 233.

Dominicans in the Field

According to Shea, a group of Dominicans arrived in Florida about the same period. Menendez "sent a party of soldiers with some Dominicans to build a fort and start a mission in Virginia, the kingdom of Axacan, in St. Mary's Bay, 37 deg. N, at present Chesapeake Bay; but stormy weather prevented them from landing and they sailed to Spain. They had with them a brother of the chief of Axacan." [4]

The Dominicans did not give up the field. According to Shea, another group founded the mission of St. Simon's Island which was destroyed by the pirate navigator, Sir Francis Drake, in 1586.

The companion of the martyred priest, Father Rogel, left St. Augustine with Brother Villareal and sailed for Santiago de Cuba, with the purpose of studying there the dialects of the natives of Florida with the aid of Indian interpreters and preparing themselves for their mission work.

Jesuits Establish Vice-Province in Florida

Menendez left a second time for Spain and saw St. Francis Borgia personally. It was decided to establish a Vice Province for the Order in Florida and Father Segura was appointed Vice Provincial. He left in 1570 with two priests, Father de Quiros, martyred with him the same year near the city of Washington, D.C., Father Antonio Sedeno, and four brothers.[5]

Meanwhle St. Pius V had written to Menendez to urge the care and evangelization of the Indians and to give some advice about the treatment they were to receive at the hands of the colonists. It is the earliest document concerning the conversion of the Indian tribes and from that point of view interesting.

To our beloved Son and noble Lord Pedro Menendez de Avitez, Viceroy in the province of Florida in the parts of India:

Beloved Son and Noble Sir,

Health, grace and the blessing of our Lord be with you. Amen.

We rejoice greatly to hear that our dear and beloved son in Christ, Philip, Catholic King, has named and appointed you Governor of

[4] Shea, loc. cit., p. 55.

[5] See J. M. Woods, S.J., *N. Y. Cath. Hist. Soc., Records and Studies,* III, 352-358.

Florida, creating you adelantado thereof; for we hear such an account of your person, and so full and satisfactory a report of your virtue and nobility, that we believe without hesitation that you will not only faithfully, diligently and carefully perform the orders and instructions given you by so Catholic a king, but trust also that by your discretion and habit you will do all to effect the increase of our holy, Catholic faith, and gain more souls to God. I am well aware, as you know, that it is necessary to govern these Indians with good sense and discretion; that those who are weak in the faith, from being newly converted, be confirmed and strengthened; and idolaters be converted, and receive the faith of Christ, that the former may praise God knowing the benefit of His divine mercy, and the latter, still infidels, may by the example and model of those now out of blindness, be brought to a knowledge of the truth: but nothing is more important in the conversion of these Indians and idolaters than to endeavor by all means to prevent scandal being given by the vices and immoralities of such as go to those western parts. This is the key of the holy work, in which is included the whole essence of your charge.

You see, noble sir, without my alluding to it, how great an opportunity is offered you, in furthering and aiding this cause, from which result serving the Almighty; increasing the name of your king who will be esteemed by men, loved and rewarded by God.

Giving you then our paternal and apostolic blessing we beg and charge you to give full faith and credit to our brother, the Archbishop of Rossano, who, in our name, will explain our desire more at length.

Given at Rome, with the fisherman's ring, on the 18th day of August, in the year of our Redemption 1569, the third of our pontificate.[6]

Father Segura Slain in Northern Virginia

Father Rogel established himself first in the southern part of the Peninsula, Father Antonio Sedeno and Brother Baez at Guale.[7]

The missionaries found their work difficult and dangerous, and from the side of the natives there was little or no response.

[6] Shea, loc. cit., p. 60, from *Ensayo Chronologico*, an. 1569.

[7] With regard to the identification of this place, Shea thinks that Guale is "probably" Amelia Island. Father Sedeno may have settled in Amelia Island according to Father Carrez's map; but the seat of the government of the province was located further north, according to Johnson, on or near the Island of St. Catherine. The mission here was called Santa Catalina de Guale; the island kept the name St. Catherine. In the article above mentioned the matter is discussed at length.

They attributed this failure not to the wild nature of the Indians, but to the bad example given them by the colonists. Father Segura accordingly decided to found a mission further north, away from the white settlers, and he went north with Father de Quiros and three Brothers. They fell victims to the treachery of an Indian in northern Virginia.

Father Rogel was for the space of four years untiring in his efforts to convert the Indians. Established first in the Peninsula, he found here a race sunk in loathsome degradation, with no code of morality. Finding the Indians in this part of the country unwilling to embrace Christianity, he took up St. Helena's Mission.

> Here this Father met a race far superior to those whom he had previously encountered and who were, in all probability, a branch of the Cherokees. Superior to the Creeks in many respects, they were a sedate and thoughtful race, and dwelling in peace in their native mountains, whence they defied their enemies at the north and south, they cultivated their fields, and lived in prosperity and plenty. Their morals were far superior to those of the lowland races: polygamy was unknown; and men and women, by their very aspect, gave token of a higher state of culture.[8]

His efforts, however, here too remained sterile. Preaching could not induce them to accept the fath. He then tried another plan, the same the Franciscan Friars followed later so successfully, to divide the territory into Reductions or Settlements and civilize and convert the Indians by teaching them agriculture, how to improve their crops. "Lands were chosen, agricultural implements procured, twenty commodious houses raised, and the Indians had already made some progress, sufficient to excite the most favorable hopes, when all again vanished. Their natural fickleness prevailed; deaf to the entreaties and remonstrances of Rogel, they abandoned their village and returned to the woods". As a final answer to his efforts he heard from a chief the following remark: "The devil is the best thing in the world; we adore him; he makes men valiant."

Father Sedeno, from Amelia Island, made a trip to St. Augustine. When returning after some time he found that his

[8] Shea, loc. cit., p. 61.

companion, Brother Baez, had died during his absence from sickness and privations. The efforts of the missionaries remained sterile. In four years half of their number had been killed and four infants and three dying adults in all had been baptized. So both Rogel and Sedeno gave up that part of the mission field and after Rogel had accompanied a punitive expedition to Virginia, both returned to Cuba to go later to Mexico.

Depredations of Buccaneer Drake

The Dominicans established a mission at Assoa, at present St. Simon's Island, about the time the Jesuit Fathers returned to Cuba. They were killed off and the mission was destroyed in 1586. It was the time when the gallant Sir Francis Drake was raising havoc on the Spanish main. After having burned Cartagena, Santo Domingo and St. Augustine, he destroyed all the settlements along the coast. At the second place he hanged two Franciscans who had come to his camp to negotiate. In later years, in 1593, he presented Queen Elizabeth with a romantic account of this voyage and here we find some description of his doings along the coast of Georgia:

On the 17th we took an observation and found ourselves in latitude 30 deg. 30 min. N., and near a large island which we felt sure was the land where we had information of a Spanish settlement of magnitude.[9] Seeing some log houses, we decided to make a landing. We unfurled the standard of St. George and approached the shore in great force, that we might impress the enemy with the great puissance of your Majesty. The accursed Spaniards, *concealed* behind the trees, fired upon us, and a sore and cruel fight seemed pendent, when the enemy, stricken with fear, incontinently fled to their homes, with their habiliments of war. One of our men was sorely wounded by the Spanish Captain, whom we presently made prisoner, and having set up a gallows we there hanged him in a chain by the middle, and afterwards consumed with fire, gallows and all.

To us was the good God most merciful and gracious, in that He permitted us to kill eighteen Spaniards, bitter enemies of your sweet Majesty. We further wasted the country and brought it to

[9] Missoe Island, called by the Spaniards San Pedro. The name was changed into that of Cumberland Island at the time of Oglethorpe by the Indian Cacique in honor of the Duke of Cumberland, who had presented the chief with a gold watch.

utter ruin. We burned their houses and killed their few horses, mules and cattle, eating what we could of the fresh beef and carrying the rest aboard our ships. Having in mind the merciful disposition of your gracious Majesty, we did not kill the women and children, but having destroyed upon the island all their provisions and property, and taken away all their weapons, we left them to starve.

In view was another considerable island, fifteen miles to the northward, concerning which we asked the women if any Spaniard dwelt thereon. The women were most ungracious, sullen and obstinate, perchance from their husbands having been killed before their eyes, and wickedly refused to answer us, but after we had burned a hole with a hot iron through the tongue of the most venomous of their number, they eftsoons told us that there were no Spaniards upon the other island, that it was the hamlet of a solitary Frenchman, named Jacques, who claimed it as his own, and that from him it was known as Jacques Ile.[10]

Drake destroyed all the Spanish settlements along the coast, dealing out the same treatment to all, and thus the Mission of Santo Domingo on St. Simon's disappeared. After that there is no record of any Dominicans coming to Florida.

Franciscans Evangelize Indians

Meanwhile the sons of St. Francis had come into the field, probably in 1577. During the first years they restricted their work to the Indians in the northern part of Florida. These were called the Timuquanans. Father Francis Pareja, one of the twelve who arrived in 1593, in 1612 published a catechism in their language, the first book ever printed in an Indian dialect.

In 1592 five Franciscans are found along the coast of the present State of Florida, Father Francis Marro, Peter de Corpa, Antony Bajadoz, Diego Perdomo, and Blas Rodriguez. The following year the "Council of the Indians granted permission to twelve Franciscans to enter Florida".[11] They are Fathers John de Silva, Michel de Auñon, Peter Fernandez de Chozas, Peter de Auñon, Blas de Montes, Peter Ruiz, Peter

[10] At present Jekyl Island, thus called by Oglethorpe in honor of Sir Joseph Jekyl, a statesman of England and particular friend of the founder of Georgia.

[11] Most of the data here given are events related year by year by Barcia Carbillido y Zuniga, *Ensayo Chronologico para la historia general de la Florida*, Madrid, 1723.

Bermejo, Francis Pareja, Peter de San Gregorio, Francis de Velascola, Francis de Avila, and a lay brother, Peter Viniegra. At once the islands along the coast of the present State of Georgia were added to the territory. Peter de Avila established the mission of San Bueventura at Ospo, at present Jekyl Island; Velascola rebuilt that of Santo Domingo at Assoa or St. Simon's; Fathers Auñon and Bajadoz began Santa Catalina de Guale; Rodriguez went to Torpiqui, and Corpa to Tolomato, probably on the mainland north of the Altamaha River, among the Yamassees.

Some of the missionaries penetrated 150 miles inland, among them Father Peter Fernandez de Chozas who in 1595 founded a mission at Ocute, the present city of Pensacola, beginning the evangelization of the interesting tribe of the Apalaschees, who set their teepees from the banks of the Suwanee River to the territory west of the Apalachicola.

Fray Lopez registered the baptism of eighty Indians in 1595.

On the islands along the coast the missionaries found tribes of Indians who worshipped sun and fire and practised polygamy freely. The missions had not been entirely abandoned after Drake's destructive passage; the forts had increased in number and in each a resident priest belonging to the secular clergy had charge of the soldiery. They made some conversions among the Indians too. Thus the Friars found the ground prepared and the evangelization of entire tribes could at present be attempted successfully.

Yamassee Uprising

A few years pass and around every mission we have a nucleus of converts when a disastrous cloud appears on the horizon, breaking into a storm that might have engulfed the Spanish domination on the continent. It was the Yamassee uprising of 1597 when five Franciscans on the Islands were slain and one made prisoner. Father Corpa, one of the first Franciscans in the field, had been stationed at first on the coast of the present State of Florida. On the arrival of the twelve Franciscans, when the work of evangelization was taken up along the coast of Georgia, he and Fathers Rodriguez and Bajadoz had been changed to northern posts. The experience gained by their mission work, their knowledge of Indian dialects and Indian

character were assets that could not be overlooked in a task as difficult as the conversion of the wild Yamassees. Father Corpa was stationed at Tolomato, not very distant from Santa Catalina, as we see from the punitive expedition organized by Adelantado Canco after the massacre.

We follow here, as far as it seems to us accurate, John Gilmary Shea's touching narrative:

> In September, 1597, Father Corpa found it necessary to reprove publicly the cacique's son, whose unbridled licentiousness had long grieved the missionary's heart. One of the earliest converts, he had, after a short period of fervor, plunged into every vicious excess. Vain had been all entreaties and remonstrances which de Corpa addressed him in private. A public rebuke was the only means of arresting a scandal which had already excited the taunts of unbelievers. Enraged at the disgrace, the young chief left the town; and repairing to a neighboring village, soon gathered a body of braves as eager as himself, for a work of blood. In the night he returned with his followers to Tolomato. They crept silently up to the chapel; its feeble doors presented too slight an obstacle to arrest their progress. The missionary was kneeling before the altar in prayer, and there they slew him:[12] a single blow of a tomahawk stretched him lifeless on the ground. When day broke, the Indian village was filled with grief and terror; but the young chief well knew the men with whom he had to deal. Appealing to their national feeling, he bade them take heart.[13]

The chronicler records the young chief's entire harangue, in which we can clearly read the religious motive for which the five missionaries were slain:

> Now the father is dead, but he would not have been if he had allowed us to live as we did before we became Christians. Let us return to our former customs, and prepare to defend ourselves against the punishment which the governor of Florida will try to inflict upon us, for if he succeeds in it, he will be as rigorous for this one father as though we had made an end of them all, for he will surely persecute us for the father we have killed the same as for all.

They decided to do away with the remaining Franciscans along the coast and the chief continued:

[12] At the trial the witnesses testified that he was killed in his cell.

[13] Shea, loc. cit., pp. 68-69.

They take away our women, leaving us only one in perpetuity, and prevent us from trading her; they interfere with our dances, banquets, foods, ceremonies, fires and wars, in order that, for lack of practice, we shall lose our ancient valor and skill inherited from our ancestors; they persecute our old men, calling them magicians; even our work troubles them, for they try to order us to lay it aside on some days; and even when we do everything they say, they are not satisfied; all they do is to reprimand us, oppress us, preach to us, insult us, call us bad Christians and take away from us all the happiness that our forefathers enjoyed, in the hope that they will give us heaven.[14]

"Enough joined," Shea tells us, "to overawe those who remained faithful. The missionary's head was cut off and set on a spear over the gate, while his body was flung out to fowls of the air.

"The camp of Torpiqui [15] was the next point to which they hurried. . . . Bursting unheralded into the chapel of Our Lady, the insurgents informed Father Rodriguez of the fate of Corpa, and bade him prepare to die. Struck with amazement at their blindness and infatuation, the missionary used every argument to divert them from a scheme which would end in their ruin: he offered to obtain their pardon for the past if they would abandon their wild project." They told him not to weary himself preaching to them but to call on God to help him.[16]

Finding all his eloquence useless, he asked leave to say Mass before dying. Strange to say, this request was granted. He recommended to them the burial of his body, distributed his few belongings to some faithful and began Mass. His executioners lay grouped on the chapel floor awaiting anxiously, but quietly, the end of the Sacrifice which was to prelude his own. The august mysteries proceeded without interruption and when all was ended the missionary came down and knelt at the foot of the altar. The next moment it was bespattered with his brains.

They threw the dead body in the open for the vultures to devour it. But, strange to say, of the scavengers of the coast,

[14] Barcia, *Ensayo Chronologico*, pp. 168-170.

[15] Presumably on Ossabaw Island.

[16] Torquemada, *Monarchia Indiana*, III, p. 350.

so numerous in these marshy regions, not one hovered over the slain missionary; but a dog, according to the chronicler, "ventured to touch it and fell dead".[17]

They then sent word to the chief of the Island of Guale to join them in their insurrection and kill the two missionaries stationed at Assopo. Instead, the chief sent a messenger to the Fathers to warn them of their imminent danger and advise them to seek safety in flight. The messenger, frightened, never saw the two missionaries but returned with a fictitious reply. The chief sent word to the priests three days in succession; but they never left the Island.

The insurgents, seeing that the chief remained faithful to the priests, became so incensed that they would have killed him had he not found plausible excuses. This time he sent no messenger, but went to see the missionaries himself. He said to Father Auñon: "It would have been better if you had believed me, and had put yourself in safety, but you did not wish to take my advice and it will not be possible to defend you from these people who have come to kill you."

The missionaries replied that they had been ignorant of all that, and that he should not be troubled, as they were willing to die. The chief then bade them farewell, saying that he was going away to weep for them and that he would return to bury their bodies.

Father Auñon "then said Mass and gave Holy Communion to his companion, Antonio de Bajadoz. After a few moments devoted to silent prayer, the tramp and the wild yell of an angry crowd announced the coming of the insurgents. Calmly had the Franciscans lived; calmly they died. Kneeling, Bajadoz received one, Auñon two blows of a club [18] and both sank in death. The chapel now seemed to be filled with awe, for the murderers retired as if in flight, leaving the bodies to be interred by the friendly cacique.

Father Velascola Murdered

"Assao [19] was the next mission, but here the insurgents were at first baffled. Velascola, the greatest of the missionaries, was

[17] Torquemada, loc. cit., p. 352.

[18] Macana, a wooden knife edged with flint.

[19] Present St. Simon's Island.

absent [20] when they arrived. Well might they fear his power and feel their work half done, unless they could end his life of zeal. A perfect religious, learned, poor and humble, he combined the greatest mildness with the greatest firmness, and possessed over the Indians an influence which no other of his countrymen ever attained. Provoked at his absence, they resolved to await his return in ambush, and as he landed, a few went out to welcome him with treacherous words, while others fell on him with clubs and axes, and did not leave him till his body was one quivering shapeless mass." [21]

Father de Avila Made Prisoner

South of Assao is Ospo (Jekyl) Island. Here Father de Avila was stationed. Violent death is mild in comparison to the treatment dealt out to him. He heard the wild cries of the approaching crowd and barricaded the chapel door. While the savages, intent on plunder as well as murder, robbed the premises, the missionary under cover of darkness slipped out into the open and hid in a thicket near-by. After all had gone up in flames they searched the surroundings. The rising moon soon threw its pale light over the scene and betrayed the missionary. They shot arrows at him, pierced both his shouders and then captured him. They were about to kill him when one of their number, desirous to possess himself of his clothing, interceded for him. The poor man was deprived of his garments, his hands and feet tied to a stake; he was carried to a boat and brought inland to be sold into slavery.

South of Jekyl is Cumberland, called San Pedro during the Spanish occupation. Here was the scene of Sir Francis Drake's abominable cruelties in the name of "her sweet Majesty". There was a military station on the Island.

The crowd of murderous Yamassees until now had had to deal with missionaries. Encouraged by their success, their number had increased considerably. They had now at their disposal forty canoes. They intended not only to slay the missionaries and military stationed there, but also the cacique, because he

[20] In St. Augustine, according to Johnson. This is the best proof that no slaying of missionaries took place on this occasion near St. Augustine, as Velascola, coming fresh from that place, was absolutely ignorant of the fate of his four confrères.

[21] Shea, loc. cit., p. 70.

was a friend of the Spaniards.[22] The fleet of hostile Indians neared the harbor, likewise called San Pedro. Here a brigantine had encountered contrary winds and was unable to leave the port. There was but one soldier abroad with a few sailors. It was enough to throw the cowardly murderers into confusion. While they hesitated, Don Juan, the Cacique, gathered his own boats, in greater number than those of the insurgents, and attacked them. They put up a fight at first, but soon, overcome, they were seen to scatter in all directions. Some fled to the high sea, were overtaken and killed; those who landed and hid in the woods on the Island were either slain or died of starvation. The leader, with a few followers, reached the mainland and fled to the north.

Governor Canco was not a man to leave this massacre unpunished. His punitive expeditions, his efforts to find and liberate Father de Avila, the trial that followed and the penalty pronounced upon the guilty parties, the subsequent fate of the destroyed missions, how the blood of martyrs became a seed of Christians, the flourishing era and the final destruction of all the missions we leave for the next number.

JOHN T. GLODT, S.M.

Brunswick, Georgia.

[22] Don Juan, Cacique of San Pedro, "was sagacious and practical, having faith and agreed in all that you ordered. He died as a good Christian (16 June, 1600), receiving the sacraments and giving a good example at the hour of his death to all the Indians and natives." Letter of the Governor of St. Augustine, Canco, to the King. For his loyalty to the Spaniards in the Yamassee uprising the King sent him a present of two hundred ducats.

Analecta.

ACTA PII PP. XI.

BREVE SANCTISSIMI DOMINI NOSTRI PII PP. XI FELICITER REGNANTIS, QUO PRIVILEGIA ET INDULGENTIAE PIAE UNIONI CONCESSA IN UNUM REDIGUNTUR ATQUE AUTHENTICE EXPLICANTUR.

PIUS PP. XI.

Ad Perpetuam Rei Memoriam.

Romani Pontifices paterno ac vigili studio solliciti ut in sollemni illo momento, a quo pendet aeternitas, fidelibus animam agentibus spiritualia subsidia praesto sint, pias sodalitates hunc ad frugiferum finem institutas singularibus gratiis ac privilegiis locupletarunt. Hoc quidem ducti consilio, iam Nostri Decessores rec. mem. Pius PP. X et Benedictus PP. XV erectam canonice hac Alma in Urbe penes Portam Triumphalem in nova aede Sancto Iosepho dicata Piam Societatem " a transitu Sancti Iosephi " appellatam, pluribus ornatam gratiis voluere, et alter illam in Primariam pro universo terrarum orbe constituit, alter piaculares Missas a sodalibus presbyteris pro morientibus celebrandas Apostolico privilegio decoravit. Nunc autem cum hodiernus moderator primariae eiusdem societatis " a transitu Sancti Iosephi " nos enixis precibus flagitaverit, ut privilegia ipsi societati a Decessoribus Nostris concessa atque indulgentias in ordinem redigere, datisque Litteris Piscatoris

anulo obsignatis perpetuum in modum confirmare ac sancire dignemur: Nos, cum id in bonum atque incrementum tam frugiferae Unionis quam maxime futurum esse confidamus, optatis hisce adnuendum ultro libenterque existimavimus. Et revera comperimus, non sine magna Nostri Cordis laetitia, hanc Piam Unionem, sive spiritualem Cruciatam, per universum terrarum orbem feliciter diffusam, bis decies centena millia sociorum numerare et ducentos Episcopos, quinquagena millia sacerdotum, pluresque Praesules ac Purpuratos S. R. E. Principes eidem nomen dedisse suum. Quae cum ita sint, audito Dilecto Filio Nostro S. R. E. Cardinali Poenitentiario Maiore, de Omnipotentis Dei misericordia ac Beatorum eius Apostolorum Petri et Pauli auctoritate confisi, omnibus ac singulis Christifidelibus, qui dictam Piam a Transitu Sancti Iosephi Unionem in posterum ingredientur, ubique terrarum, die primo eorum ingressus vel uno e septem diebus continuis immediate sequentibus ad uniuscuiusque lubitum eligendo, si vere poenitentes et confessi, Sanctissimum Eucharistiae Sacramentum sumpserint, *plenariam*; ac tam inscriptis quam in posterum ipsa in Pia Unione inscribendis sociis, in cuiuslibet eorum mortis articulo, si item vere poenitentes et confessi, atque Angelorum pane refecti, vel, quatenus id facere nequiverint, nomen *Iesu* ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium patienti animo susceperint, etiam *plenariam*; denique iisdem nunc et in posterum pariter enunciatam in Unionem adlectis sociis quo die quavis in Ecclesia sive publico sacello ubique terrarum sito, Missae intersint, et infra illius actionem, si possint, Eucharisticis se dapibus reficiant, secus ante vel post idem Sacrum ad Synaxim ipsam accedant, et pro agonizantibus universis, sive singulis sive pluribus, orent, nec non iuxta Romani Pontificis mentem pias ad Deum preces effundant; et quod ad sacerdotes inscriptos, quo die intra Missam ab ipsis celebratam speciali *Memento* agonizantes Christifideles Deo commendent, itemque quotannis, diebus festis Sacrae Familiae, Sancti Iosephi Virginis Immaculatae Sponsi, nec non eiusdem Sancti Sollemnitate, quae tertia feria quarta, vel Dominica post Pascha Resurrectionis tertia celebratur, similiter quamvis Ecclesiam vel sacellum publicum, ubique terrarum, admissorum sacramentali confessione expiati atque Angelorum pane refecti visitent,

ibique preces, uti superius diximus, fundant, quo die iniuncta pietatis opera absolvant, *plenariam* omnium peccatorum suorum *indulgentiam* et remissionem misericorditer in Domino concedimus. Sacerdotibus autem eandem in Piam Unionem nunc et pro tempore adscitis, dummodo semel saltem in anno unam Missam pro agonizantibus celebrent, die a Piae Unionis Moderatore in orbem designando, si quotannis die anniversario propriae Ordinationis sacerdotalis et diebus festis Nativitatis D. N. Iesu Christi, Circumcisionis, Epiphaniae, Paschatis Resurrectionis, Ascensionis, Corporis Domini, Immaculatae Virginis Conceptionis, Nativitatis, Annuntiationis, Purificationis et Assumptionis in coelum et denique Sancti Michaëlis Archangeli ac Sponsalitii Sancti Iosephi festivitatibus, quamlibet ecclesiam vel publicum sacellum, in quo ipsa festa exteriore quadam sollemnitate agantur, a medietate diei praecedentis ad mediam usque noctem respectivi festi, visitent, dummodo iniuncta pietatis opera rite impleant, etiam *plenariam* omnium peccatorum suorum *indulgentiam* et remissionem misericorditer in Domino concedimus et largimur. Praeterea sociis ubique terrarum nunc et in posterum ipsa in Pia Unione inscriptis vel inscribendis, quoties contrito saltem corde et devote, mane aut vespere invocationem hanc, quovis idiomate, recitent: "O Sancte Ioseph, putative Pater Nostri Domini Iesu Christi et Sponse vere Virginis Mariae, ora pro nobis et pro animam agentibus, huius diei (sive: huius noctis)", toties iis in forma Ecclesiae solita *trecentos* dies; quoties vero, iuxta Piae Unionis tabulas, vel ad finem ipsius Unionis, pietatis quodvis seu caritatis christianae opus exerceant, toties similiter, in forma Ecclesiae consueta, de numero poenalium *centum* dies expungimus. Ut vero sacerdotes in Unionem *a Transitu Sancti Iosephi* adlecti vel adlegendi ubique, peculiaribus polleant privilegiis, ipsis personale indultum *Altaris privilegiati* pro agonizantibus concedimus. Facultate denique eosdem socios presbyteros instructos volumus, dummodo loci Ordinarii consensus saltem implicite ac rationabiliter accedat, benedicendi unico Crucis signo "extra Urbem" Cruces, Crucifixos, coronas precatorias, sacra numismata et parvas D. N. Iesu Christi, B. Mariae Virginis et Sanctorum omnium ex metallo statuas, eisque applicandi Indulgentias Apostolicas a Nobismet ipsis concessas, sub die XVII mensis Februarii, anno MCMXXII, atque in Com-

mentario "Acta Apostolicae Sedis", vol. XIV, pag. 143 descriptas; itemque applicandi Coronis a Sancto Rosario Indulgentias Patrum Crucigerorum; item benedicendi iuxta formulam Ritualis Romani, etiam in locis ubi reperiantur coenobia respectivorum Religiosorum, coronas a Sancto Rosario, iisdemque adnectendi, formula brevi, Indulgentias Patrum Ordinis Praedicatorum, Scapularia Sanctissimae Trinitatis, Passionis, Immaculatae, Virginis Perdolentis et a Carmelo, addita venia ipsa Christifidelibus imponendi, etiam adhibita pro omnibus sive singulis formula brevi et collectiva. iugiter tamen servata condicione mittendi ad respectivas societates sive Instituta religiosa inscriptorum nomina ad Scapularia Trinitatis, Perdolentis Virginis et Virginis a Carmelo, tandem benedicendi Cingulum Sancti Iosephi Beatae Mariae Virginis Sponsi. Non obstantibus contrariis quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium Litterarum transumptis, seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, ac sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XXIX mensis iunii, anno MCMXXIII Pontificatus Nostri secundo.

P. CARD. GASPARRI, *a Secretis Status.*

Dispositio schematica indulgentiarum ac privilegiorum Piae Unionis a Transitu S. Ioseph.

I.—INDULGENTIAE PLENARIAE

quas solitis sub condicionibus, Confessionis, Communionis et orationis ad mentem S. Pontificis in quavis Ecclesia vel publico sacello, lucrari possunt:

1. *Omnes fideles,* qui nomen suum Piae Unioni a Transitu S. Ioseph dederint, die inscriptionis vel uno e septem diebus immediate sequentibus.

2. *Omnes sodales praefatae P. Unionis:*

(*a*) Quo die Missae intersint, et infra illius actionem, si possint, Eucharisticis se dapibus reficiant, secus ante vel post idem Sacrum ad Synaxim ipsam accedant, et pro agonizantibus universis, sive singulis sive pluribus, orent; et quod ad Sacerdotes inscriptos, quo die intra Missam ab ipsis celebratam speciali *Memento* agonizantes Christifideles Deo commendent.

(*b*) In festis Sacrae Familiae, Sancti Iosephi Virginis Immaculatae Sponsi, necnon eiusdem Sancti Solemnitate, quae tertia feria quarta, vel Dominica post Pascha Resurrectionis tertia celebratur.

3. *Sacerdotes inscripti,* qui semel saltem in anno unam Missam pro morientibus, die a Moderatore Primariae designando, celebrant (si rationabili de causa Sacerdos die statuta impeditus fuerit, Missam celebret quam primum):

(*a*) Die anniversario propriae Ordinationis Sacerdotalis;

(*b*) In festis sequentibus: Nativitatis Domini, Circumcisionis, Epiphaniae, Paschatis Resurrectionis, Ascensionis, Corporis Domini, Immaculatae Conceptionis, Nativitatis, Annunciationis, Purificationis et Assumptionis in coelum et denique, Sancti Michaelis Archangeli, ac Sponsalitii Sancti Iosephi, in qualibet ecclesia vel publico sacello, in quo ipsa festa exteriori quadam sollemnitate agantur.

II.—Indulgentia Plenaria "In Articulo Mortis"

pro sodalibus omnibus Piae Unionis, si vere poenitentes et confessi atque Angelorum pane refecti, vel, quatenus id facere nequiverint, nomen Iesu ore, si potuerint, sin minus corde devote invocaverint, et mortem tamquam peccati stipendium patienti animo susceperint.

III.—Indulgentiae Partiales

Omnes fideles inscripti, lucrantur indulgentiam:

1. *300 dierum,* quoties corde saltem contrito et devote mane aut vespere invocationem hanc quovis idiomate recitent:

"O Sancte Ioseph, Pater putative Iesu Christi et vere Sponse Virginis Mariae, ora pro nobis et pro animam agentibus huius diei (sive: huius noctis)".

2. *100 dierum,* quoties iuxta Piae Unionis finem pietatis quodvis seu caritatis christianae opus exerceant.

IV.—Privilegia pro Sacerdotibus Sodalibus

1. *Indultum Altaris privilegiati pro agonizantibus,* quoties Missam applicaverint pro morientibus omnibus (vel pro moriente aliquo determinato, nisi sit Missa a Moderatore Primariae per orbem statuta).

2. *Facultas benedicendi,* cum consensu saltem implicito et rationabiliter praesumpto Ordinarii loci:

(*a*) *Simplici Crucis signo:*

1. "Extra Urbem" Cruces, Crucifixos, Coronas precatorias, sacra numismata et parvas D. N. Iesu Christi, B. M. Virginis et Sanctorum omnium metallo statuas eisque applicandi Indulgentias Apostolicas, concessas die 17 Februarii 1922 (cfr. "Acta Ap. Sedis", vol. XIV, p. 143).

2. Coronas eisque applicandi indulgentias Crucigerorum.

(*b*) *Cum formula Ritualis Romani,* etiam in locis ubi reperiantur coenobia respectivorum Religiosorum:

1. Coronas a Sancto Rosario, iisdemque adnectendi, formula brevi, Indulgentias Patrum Ordinis Praedicatorum.

2. Scapularia Sanctissimae Trinitatis, Passionis, Immaculatae, Virginis Perdolentis et a Carmelo, addita venia ipsa Christifidelibus imponendi, etiam adhibita pro omnibus sive singulis formula brevi et collectiva.

3. Cingulum Sancti Ioseph, B. M. Virginis Sponsi.

DIARIUM ROMANAE CURIAE.

Recent Pontifical Appointments.

20 June: Mr. Rocco Terreau, Archdiocese of Quebec, Knight of the Order of St. Gregory the Great, civil class.

Mr. Louis Terreau, Archdiocese of Quebec, Commander of the Order of Pope St. Sylvester.

Mr. John Joseph Racine, Archdiocese of Quebec, Knight of the Order of Pope St. Sylvester.

25 June: The Most Rev. Alexander Christie, Archbishop of Oregon City, Assistant at the Pontifical Throne.

13 July: The Right Rev. Thomas O'Doherty, hitherto Bishop of Clonfert, made Bishop of Galway.

16 July: Messrs. David S. Mitchel Quin, Thomas Colvin and Charles Byrne, Archdiocese of Glasgow, Knights of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

BRIEF OF THE HOLY FATHER POPE PIUS XI authoritatively sets forth the privileges and indulgences granted to members of the Pious Union of the Death of St. Joseph.

ROMAN CURIA announces recent Pontifical honors.

HAVE WE PRIESTS AN ANTIDOTE AGAINST POPULAR PREJUDICE?

Does popular prejudice change? Is it something different in other English-speaking countries from what it is in the United States? Is it the same to-day as it was yesterday? Practically and from a clerical view, what is the best antidote against its venomous bite? In reading again *The Present Position of Catholics in England*, that distinctly personal book of Cardinal Newman in which he lays bare the religious bias of his countrymen at the middle of the nineteenth century, one seems to recognize in the present wave of American bigotry all the characteristics so strikingly delineated by the distinguished Oratorian. "She [the Church] is the victim of a prejudice which perpetuates itself, and gives birth to what it feeds upon." [1] Granting the universality of this statement, it will be worth the while of zealous priests to study the analysis made by this brilliant churchman as well as to ponder over the solution which he held out to his Brothers of the Oratory in the dark days of 1851.

When then does this perennial anti-Catholic spirit take on renewed vigor? After a signal victory by the Church. In Newman's day and country this was the splendor of the Oxford

[1] P. 12.

movement and the restoration of the Catholic hierarchy: in the United States at the present time it is among others the memory of the illustrious patriotism of Catholics during the recent war.

The living Church is the test and the confutation of all false churches; therefore get rid of her at all hazards; tread her down, gag her, dress her like a felon, starve her, bruise her features, if you would keep up your mumbo-jumbo in its place of pride. By no manner of means give her fair play; you dare not. The dazzling brightness of her glance, the sanctity beaming from her countenance, the melody of her voice, the grace of her movements, will be too much for you. Blacken her; make her Cinderella in the ashes. Do not hear a word she says. Do not look on her, but daub her in your own way; keep up the good old signpost representation of her.[2]

If the kinship of prejudice, old and new, seems strange, the explanation is at hand; tradition is its sustaining power.

Now, of course, a great number of persons will not easily allow the fact, that the English animosity against Catholicism is founded on nothing more argumentative than tradition. . . . I am not assigning a trifling and inadequate cause to so great an effect. If the Jews could be induced to put to death the Founder of our Religion and His disciples on tradition, there is nothing ridiculous in saying that the British scorn and hatred of Catholicism may be created by a tradition. Do the people of this country receive their notion of the Catholic Church in the way of argument and examination, as they would decide in favor of railroads over other modes of conveyance, or on plans of parish relief, or police regulations, and the like? or does it come to them mainly as a tradition which they have inherited, and which they will not question, though they have in their hands abundant reasons for questioning it? I answer, without a doubt, it comes to them as a tradition; the fact is patent and palpable; the tradition is before our eyes, unmistakable; it is huge, vast, various, engrossing; it has a monopoly of the English mind, it brooks no rival, and it takes summary measures with rebellion.[3]

To his own question, "How stands the matter of fact?" the bold lecturer in the Birmingham corn-exchange pointed to the tradition of the Anglican clergy. Changing Anglican in the text to non-Catholic, here is a description of one of the strongest sustaining powers of prejudice in our own midst:

[2] P. 10.
[3] P. 54.

Heresy, and scepticism, and infidelity, and fanaticism, may challenge it (a non-Catholic sect) in vain; but fling upon the gale the faintest whisper of Catholicism, and it recognizes by instinct the presence of its connatural foe. . . . Spontaneously the bells of the steeple begin to sound. Not by an act of volition, but by a sort of mechanical impulse, bishop and dean, archdeacon and canon, rector and curate, one after another, each on his high tower, off they set, swinging and booming, tolling and chiming, with nervous intenseness, and quickening emotion, and deepening volume, the old ding-dong which has scared town and country this weary time; tolling and chiming away, jingling and clamoring and ringing the changes on their poor half-dozen notes, all about "the Popish aggression", "insolent and insidious", "insidious and insolent", "insolent and atrocious", "atrocious, insolent and ungrateful", "ungrateful, insolent and atrocious", "foul and offensive", "pestilent and horrid", "subtle and unholy", "audacious and revolting", "contemptible and shameless", "malignant", "frightful", "mad", "meretricious"—bobs (I think the ringers call them), bobs and bobs-royal, and triple-bob-majors, and grandsires — to the extent of their compass and the full ring of their metal, in honor of Queen Bess, and to the confusion of the Holy Father and the Princes of the Church.[4]

We American Catholics are wondering whence arose over night the present outbreak against us. But the men of to-day are the children of yesterday's fanatics.

Each in his turn, as his reason opens, is indoctrinated in the popular misconception. At this very time, in consequence of the clamor which has been raised against us, children in the street, of four and five years old, are learning and using against us terms of abuse, which will be *their* tradition all through their lives, till they are grey-headed and have, in turn, to teach it to their grandchildren. They totter out, and lift their tiny hands, and raise their thin voices, in protest against those whom they are just able to understand are very wicked and very dangerous; and they run away in terror when they catch our eye. Nor will the growth of reason set them right; the longer they live, and the more they converse with men, the more will they hate us. The Maker of all, and only He, can shiver in pieces this vast enchanted palace in which our lot is cast; may He do it in His time![5]

The gloom of the last two sentences has its due cause—the human malice of unscrupulous enemies. Fable is the basis

[4] P. 77.
[5] P. 82.

of their attack on the Church and it is a deliberate, premeditated use of fable. In characterizing it, the best English known son and the ardent admirer of the gentle St. Philip Neri seems almost betrayed from out his accustomed urbanity. It is not now a question of turning the other cheek, but rather of taking the whip into his hands and driving out the defilers of the temple. R. H. Hutton speaks truly, as all know, of the tenderness of Newman's style, "its avoidance of every harsh word, its shrinking aside from anything like overstatement." Yet, listen to the refined Oratorian as he concludes his lecture on Fable, the Basis of the Protestant View: "It is by wholesale, retail, systematic unscrupulous lying, for I can use no gentler term, that the many rivulets are made to flow for the feeding of the great Protestant Tradition." [6]

Nor does true testimony seem sufficient antidote for false statements. For even where there are two witnesses against the sanctity of the Church, one testifying to the existence of a Judas amongst the successors of the Apostles (for scandals must be), the other a feeble-minded degenerate, falsely and maliciously maligning the holiness of convents, it is the latter's perjury that is sedulously nourished, while the former's true but isolated facts are allowed to die from desuetude.

And thus I have completed, my Brothers, the contrast I proposed to set before you. A writer of name, of character, of honor, of gentleman-like feeling, who has the *entrée* of the first and most intellectual circles of the metropolis, and is the friend of the first Protestant ecclesiastics of his day, records his testimony against Catholicism; it is in the main true, and it fails:—a worthless stroller gets her own testimony put into writing; it is a heap of fables, and it triumphantly succeeds. Let, then, the Protestant public be itself the judge:—its preference of Maria Monk to Blanco White reveals a great fact:—truth is not equal to the exigencies of the Protestant cause; falsehood is its best friend.[7]

There is, however, a gentle light amid such encircling gloom. "Falsehood succeeds for a generation, or for a period; but there it has its full course and comes to an end. Truth is eternal; it is great and will prevail. The end is the proof of things. Brothers of Oratory, surely we shall succeed, because

[6] P. 126.
[7] P. 175.

'they say all manner of evil against us falsely for His Name's sake' ".[8] Looking back on the history of the United States, we see the full course of the A. P. A. and Know-Nothing movements and their end. It is not wild prophecy then to predict the same for the present Ku Klux Klan mania. It will run true to its forbears.

The anomaly of these organizations pretending to maintain the sanctity of the law whilst they do it the most violent injury and in its name commit even murder itself, offers an example of the logical inconsistency always accompanying fanaticism.

We always do one thing, and we always say another; we always preach peace, but we always make war; we have the face of a lamb and the claws of a dragon. And we have another boast; to be sure, we persecute, but then, as a set off, you see, we always denounce in others what we are in the practice of doing ourselves; this is our second great virtue. Observe we persecutors protest against persecution—virtue one; next, we persecutors, blacken and curse the Papists for persecuting,—virtue two; and now for a third virtue—why, we are so superlatively one-sided, that we do not even see our own inconsistency in this matter, and we deny that what is a stigma in their case is even a scandal in ours. We think that profession and denunciation make up a good Christian, and that we may persecute freely, if we do but largely quote Scripture against it.[9]

In the presence of bigotry, one knows not whether to yield to laughter, anger or commiseration.

I laugh at what is laughable in the display of this wretched root of evil, in order to turn away my thought from its nature and effects, which are not laughable, but hateful and dangerous—dangerous to the Catholic, hateful to the Supreme Judge. . . . And as to this prejudice, . . . really in itself it is one of the direst, most piteous, most awful phenomena in the whole country; to see a noble, generous people, the victims of a moral infirmity, which is now a fever, now an ague, now a falling sickness, now a frenzy, and now a St. Vitus dance! Oh, if we could see as the angels see, thus should we speak of it, and in language far more solemn. . . . Perhaps it is wrong to compare sin with sin, but I declare to you, the more I think of it, the more intimately does this prejudice seem to me to corrupt the soul, even beyond those sins which are commonly called most

[8] P. 176.
[9] P. 220.

deadly, as the various forms of impurity or pride. And why? Because, I repeat it, it argues so astonishingly a want of mere natural charity or love of our kind. It is piercing enough to think what little faith there is in this country; but it is quite heartrending to witness so utter a deficiency in a mere natural virtue. Oh, is it possible that so many, many men, and women too, good and kind otherwise, should take such delight in being quite sure that millions of men have the sign and seal of the Evil One upon them! Oh, is it conceivable that they can be considerate in all matters of this life, friendly in social intercourse, indulgent to the wayward, charitable to the poor and outcast, merciful towards criminals, nay, kind towards the inferior creation, towards their cows, and horses, and swine; yet, as regards us, who bear the same form, speak the same tongue, breathe the same air, and walk the same streets, ruthless, relentless, believing ill of us, and wishing to believe it! . . . Is it not true? can it be denied? is it not portentous? does it not argue an incompleteness or hiatus in the very structure of their moral nature? has not something, in their case, dropped out of the list of natural qualities proper to man?[10]

Certainly the vast majority of our fellow-Americans are not of this type, yet too many of them consider the principles and beliefs of the Catholic Church as impossible of rational acceptance, even of consideration. Why is this? Can anything be done to change this attitude?

But there are others of a different stamp . . . candid, amiable minds, who wish to think well of our doctrines and devotions but stumble at them. When you meet with such, ask them whether or not they are not taking their own principles and opinions for granted, and whether all they have to say against us is not contained in the proposition with which they start. If they say that penances are absurd, or images superstitious, or infallibility impossible, or sacraments mere charms, or a priesthood priestcraft, get them to put their ideas into shape and to tell you their reasons for them. Trace up their philosophy for them as you have traced up their tradition; the fault lies in the root; every step of it is easy but the first. Perhaps you will make them Catholics by this process; at least you will make them perceive what they believe and what they do not, and will teach them to be more tolerant of a Religion which unhappily they do not see their way to embrace.[11]

[10] P. 263.
[11] P. 314.

Yet we must not hope for too much. Prejudice seems to be almost a part of fallen human nature.

First comes in the way that very love of arguing and of having an opinion. . . . Men would be sorry indeed that the controversy should be taken from the region of argument and transferred to that of fact. They like to think as they please; and as they would by no means welcome St. Paul, did he come from heaven to instruct them in the actual meaning of his text . . . so they would think it a hardship to be told that they must not go on maintaining and proving that we were really what their eyes then would testify we were not. And then, too, dear scandal and romancing put in their claim; how would the world go on, and whence would come its staple food and cheap luxuries, if Catholicism were taken from the market? Why it would be like the cotton crop failing, or a new tax put on tea. And then, too, comes prejudice, like the horseleech, crying, "Give, give": how is prejudice to exist without Catholic iniquities and enormities? prejudice, which could not fast for a day, which would be in torment inexpressible, and call it Popish persecution, to be kept on this sort of meagre for a Lent, and would shake down Queen and Parliament with the violence of its convulsions, rather than it should never suck a Catholic's sweet bones and drink his blood any more.[12]

Nor should we be surprised that no consideration is had for the wounding of our personal feelings.

Ah, true, I ought to have remembered that Catholic priests . . . are not persons at all . . . we are not men, we have no characters to lose, we have not feelings to be wounded, we have not friends, we have not penitents, we have not congregations; we have nothing personal about us, we are not the fellow creatures of our accusers, we are not gentlemen, we are not Christians, we are abstractions, we are shadows, we are heraldic emblazonments, we are the griffens and wiverns of the old family picture, we are stage characters with a mask and a dagger, we are mummies from Egypt or antediluvian ornithorhynchi, we are unresisting ninepins, to be set up and knocked down by every mischievous boy; we are the John Doe and Richard Doe of the lawyers, the Titius and Bertha of the canonists, who come forth for every occasion, and are to endure any amount of abuse or misfortune. Did the figures come down from some old piece of tapestry or were a lion rampant from an Inn door suddenly to walk the streets, a Protestant would not be more surprised

[12] P. 341.

than at the notion that we had nerves, that we have hearts, that we have sensibilities. For we are but the frogs in the fable; "What is your sport," they said to the truant who was pelting them, "is our destruction"; yes, it is our portion from the beginning, it is our birthright, though not quite our destruction, to be the helots of the pride of the world.[13]

Are we then to despair of a change? Is there no remedy against such a prejudice?

Oblige men to know you; persuade them, importune them, shame them into knowing you. . . . Do not even let them off with silence, but give them no escape from confessing that you are not what they have thought you were. They will look down, they will look aside, they will look in the air, they will shut their eyes, they will keep them shut . . . they will do anything but look at you. . . . There is but one step between you and success. It is a steep step, but it is one. . . . You have but to aim at making men look steadily at you; when they do this, I do not say that they will become Catholics, but they will cease to have the means of making you a by-word and a reproach, of inflicting on you the cross of unpopularity. Wherever Catholicism is known, it is respected, or at least endured, by the people. . . . A religion that comes from God approves itself to the conscience of the people, wherever it is really known.[14]

This is not vague, general, indefinite advice given in 1851, to be approved mentally and then passed on to some one else. No, it affects each one of us personally and in our personal relations.

Look at home, there lies your work; what you have to do, and what you can do, are one and the same. Prove to the people of Birmingham, as you can prove to them, that your priests and yourselves are not without conscience, or honor, or morality; prove it to them, and it matters not though every man, woman and child, within the London bills of mortality were of a different opinion. The metropolitan opinion would in that case be powerless, when it attempted to bear upon Birmingham; it would not work; there would be a hitch and a block; you would be a match where you were seen, for a whole world where you were not seen. . . . If, then, a battle is coming on, stand on your own ground, not on that of others; take care of yourselves; be found where you are known; make

[13] P. 355.
[14] P. 373.

yourselves and your religion known more and more, for in that knowledge is your victory. Truth will out; truth is mighty and will prevail.[15]

To answer then the questions placed at the beginning of this paper: Does prejudice change? Is it something different in England than in the United States? Is it the same to-day as it was yesterday? With due limitations and with sorrow the reply must be affirmative. But then too the solution proposed by Father Newman in the middle of the nineteenth century holds ever as strongly in 1923 and in these United States of America. Perhaps more so. And though addressed to the laity, what priest could fail to perceive in it a personal exhortation as well as most effective weapon against prejudice? Each of us, whether rector, assistant, or engaged in other sacerdotal work, has his own Birmingham, a certain number of non-Catholics who come into contact with the "priest" or see him engaged in his ministerial duties.

This, I would say, Brothers of the Oratory, not only to you, but, if I had a right to do so, to the Catholics of England generally. Let each stand on his own ground; let each approve himself in his own neighborhood; if each portion is defended, the whole is secured. Take care of the pence, and the pounds will take care of themselves . . . care not for popular opinion, cultivate local. And then if troubled times come on, and the enemy rages, and his many voices go forth from one centre all through England, threatening and reviling us, and muttering, in his cowardly way, about brickbats, bludgeons, and lighted brands, why in that case the Birmingham people will say, "Catholics are, doubtless, an infamous set, and not to be trusted, for the *Times* says so, and Exeter Hall, and the Prime Minister, and the Bishops of the Establishment; and such good authorities cannot be wrong; but somehow an exception must certainly be made for the Catholics of Birmingham. They are not like the rest; they are indeed a shocking set at Manchester, Blackburn, and Liverpool; but, however you account for it, they are respectable men here. Priests in general are perfect monsters; but here they are certainly unblemished in their lives, and take great pains with their people.[16]

[15] P. 385.
[16] P. 387.

To-day, what better advice than this can priests give to their people, or take to themselves? For if prejudice does not change, neither does its antidote.

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CARING FOR THE SICK PRIEST.

It was refreshing to see the late President Harding visit the disabled soldiers in the Government Hospitals along the way, on his ill-fated trip across the country a few months ago, and to hear him say to them that the nation had neither forgotten their services, nor would it default in the fulfillment of its obligations toward them. Besides giving an insight into the make-up of the man personally, there is also evidence in these words of the humane character of our government. Its philanthropy, if I may not use a more Christian term, as impersonated in the chief executive, covers a multitude of shortcomings sometimes attributed to it.

In another order, also, there are those who have become disabled, not necessarily through age. Sometimes indeed after only a few years of active duty. Priests, like other humans, succumb to bodily infirmity and may find themselves unprepared for this contingency. Even for the priest pecuniary preparedness is, in a way, as important as military preparedness for the nation. For when sickness strikes him, particularly if it is chronic, it is too late to seek ways and means of livelihood through self-effort. If the priest has not made provision, he is obliged to enter a state of dependence, which even in ecclesiastical life is not a cheerful or very certain outlook. When through sickness one drops out of the ranks of the active priesthood in his diocese, his brethren are usually satisfied to inquire who took his place, or, simply to say, " 'William' is absent on sick leave." The larger the diocese the more likely are they to forget all about him. It is true, some provision is made for infirm priests through diocesan sick funds and clerical relief associations. These do not always comprise in their membership the entire clergy of the diocese.

In one large diocese the clerical relief association allows the sum of $40 per month to sick priests. Changed economic conditions make it quite impossible at present to secure more than

shelter for that amount, except through special consideration. If the priest had reached the state of pastorship before his illness, perhaps the diocese takes greater cognizance of him, but in many of the larger dioceses one is not eligible to that office until he has served from ten to twenty years in the humbler rank of assistant; and should be stricken during that time there is little attention given his case. For that reason the emergency of sickness is better provided for in those dioceses of moderate size where assistants are promoted after comparatively few years in the ministry.

Of course we do not enter the sacerdotal state for any temporary advantages, or to make sure our care in the days when we are unable to provide for ourselves. I simply take the facts as I find them, without inquiring into causes or motives of any kind. Yet, I am sure that the charity of the Master, which includes in its comprehensive scope a sick priest, would not be wanting in the faithful if they knew the circumstances.

Not infrequently physicians recommend a change of climate, and patients in an anxious moment, following the recommendation, find themselves later spending many a dreary hour in the difficult task of health-seeking amid strange surroundings. In those circumstances one quite naturally, and not unreasonably, looks for the occasional companionship of fellow-priests, even if of another diocese. Does not the apostle say: "Dilige fraternitatem"? But those engaged in parish activities are too occupied with official care and necessary recreation to find time for a visit to a stranger, even though belonging to the rank.

I have met members both of the diocesan and regular clergy in certain parts of the country, whither they had come on account of climatic conditions and the particular nature of the ailment from which they suffered. We have discussed more than once the lot of the sick priest, and I may here add that we have done so, not in any disgruntled or dissatisfied way, but calmly and dispassionately. And it was usually the consensus of opinion that the religious had chosen the better part in a temporary way as well as in the accepted Scriptural sense. The members of the religious order are a family to this extent, at least, that they enjoy a common right to family aid. When in need the stronger sustain the weaker ones in the struggle of life.

No such bond exists between diocesan clergy. Indeed there is little interdependence. It is largely a case of every one for himself. And as in other departments of life, the fittest, that is the strongest, survive while the weaker succumb. It is true that in this we merely follow a law of nature, but should there not be something more than a natural phenomenon in an organization that rightly lays claim to so much of the supernatural? And if we may hope to find an exemplification of the law of love anywhere, should it not be in the priesthood.

A few years ago the largest city in the land witnessed the spectacle of a great benefit event in the athletic world arranged by his former associates in the interest of a well known follower of the national pastime, who had fallen victim to a serious disease. As a consequence the sufferer got the change of climate and professional care necessary to restore him to health and make him again a useful member of society. It would be difficult to find anythng of that kind in our ecclesiastical records. Yet how many priests could be partially rehabilitated physically, if they had the proper care? Apart from the religious aspect of the question, economically it would pay to provide adequately for disabled priests.

My brethren will be inclined to say that the Catholic hospital meets the need and provides due care. Certainly, Catholic hospitals are like oases to the traveller in the desert. Without them, many of us should die by the way. But, is it fair to ask these hospitals to keep us at a rate that does not meet their expenses? If a room that originally costs $25.00 per week is given me for one-half that amount, it is a loss to the institution, and the patient cannot be entirely unconscious of it. The good nuns, willing and all as they are, to consider our state, cannot be expected to bear the deficit, especially in those places where sick priests gather from all parts of the country and are obliged to spend a considerable time in the hospital. The sisters have every right to feel that the diocese should adequately provide for those who come to them.

Moreover, the general hospital is not the proper place for certain ailments. Physicians and surgeons much prefer segregation, where it is possible, of those cases that may prove dangerous to other patients not so afflicted. And the hospitals must, of course, be guided by the judgment of the medical pro-

fession. They cannot afford to take priests if such action is found to interfere with their general interests. For that reason some hospitals feel justified in refusing to accept priests suffering, for example, from respiratory ailments.

In these circumstances the sick priest faces a critical situation. Somewhat like his Master, he has not whereon to lay his head. To live privately is beyond his means, even if it were not frowned on by authority, although in reality quicker and better results in the matter of health could be secured in this way rather than by following any other course. The experience of lay people who are not restricted in their choice of habitations amply proves this latter statement. On the other hand the difficulties of securing hospital accommodation for a protracted period I have already discussed.

So many priests of various dioceses are obliged to seek the dry climate of Colorado, New Mexico, or Arizona for their particular trouble that it may not be out of place to entertain the hope that some day concerted action may be taken to erect in one or another of these States a sanitorium for priests where they may either die in security or be restored to such a measure of health as will enable them to do some light work. Much literary activity might be possible in such an institution. Ways and means of financing an institution of this kind and its general management may constitute a subject of practical deliberation for the more serious and charitable readers of the REVIEW who have not lost all sympathy for less fortunate brethren. To those others who may be inclined to give scant attention to the content of this paper, feeling that it does not concern them, and to those also who may rashly conclude that this is the writing of a plain "crank", I will simply recall the salutary admonition carried in the text, "Qui existimat se stare videat ne cadat."

SACERDOS INFIRMUS.

MARYKNOLL MISSION LETTER. XLVI.

Chesterton might be called a "Missioner's Author", not because he lectures missioners apart from their fellowmen, but because he doesn't. He keeps a missioner smiling at the world while laughing at himself, for the need of the man on the out-

post is to realize he is not far from homebase. G. K. C. has the remedy, not in sympathy much less in praise of the missioner's life, but in taking the heroic out of his life and showing him he is mighty ordinary.

A source of discouragement on the missions is the attempt to live the heroic heroically. We are not content to do great things in a small way but we try to do great things in a great way, and a great way demands resources we sometimes haven't got.

A youth visions great conquests for God, but until disillusioned, he is apt to vision them on a large scale—conversions of a district, not an individual; entire villages, not simply families. He is prone to discount the value of one soul. And the withering of his hopes begets a listlessness. This temptation to despondency is ever present in face of the hugeness of the work before us in the conversion of the pagan world. Perhaps it is the special danger of those laboring for souls to see discouragement in failure.

But Chesterton penetrates the black wall that the listless have built round themselves by showing them that the bad are good and the good are better than was supposed, and soon the mist evaporates before his genial wit.

In his critical study of Charles Dickens he points his pen at the weak spot in our bilious obsessions. "The first of all democratic doctrines", he says, "is that all men are interesting." "His soul will never starve for exploits or excitements who is wise enough to be made a fool of." "The optimist is a better reformer than the pessimist." "The true way to overcome the evil in class distinction is not to denounce them as revolutionists denounce them, but to ignore them as children ignore them." And he says elsewhere: "The only way to enjoy the sun of April is to be an April Fool." It is simply the doctrine of the Gospel resung for inattentive ears: "And the foolish things of this world hath God chosen," and "Unless ye become as little children."

Especially is this applicable to China. There are moments and moods in which the Chinese seem childish in their actions. They do not react to impulses as Western booklore says they should react. Their reasons and conclusions sometimes seem instinctive rather than rational. Their Kingdom is not of our world and cannot be taken by force.

For one who worries over them, the native is a trial; but the man who can forget his responsibilities finds them full of romance. Perhaps in all works requiring perseverence the average mind, to enjoy the work, must exercise itself as though for the moment only, striving continually to see the work as something fresh.

China in a tourist's eyes is a land of refreshing quaintness because it is viewed with a memory of the Western world for contrast. The longer a stranger remains in China the less a stranger he becomes and he forgets his term of comparison to enliven the scene about him. Chesterton's optimism reminds us that the earth is too small for us ever to forget the opposite half and again we become the carefree Westerner seeing with kindly eyes the Eastern viewpoint and enjoying the contrast.

F. X. FORD, A.F.M.

American Foreign Missions,
Yeungkong, China.

DISPENSATIONS ANNULLING MARRIAGES "RATA NON CONSUMMATA"

The Sacred Congregation "De Disciplina Sacramentorum", to which belongs the examination and ordering of most matters that concern the administration of the Sacraments, is the exclusive tribunal to inquire into and determine the dissolving of marriage contracts approved by the Church but not executed by the exercise of the marriage rights. Hitherto cases of this kind, presented to the Holy See, were prepared without an obligatory specific mode of procedure. Hereafter a minutely regulated procedure, based on the general law, is to be followed for the purpose of greater certainty and more expeditious action in this process which otherwise is apt to suffer disagreeable delays in consequence of insufficient attention to preliminaries.

The issue of the *Acta Apostolicae Sedis* of August, 1923, is wholly devoted to the publication of the mode of procedure and the rules to be followed in all cases of application for the annulment of marriage contracts under the plea that the marriage though ratified has never been consummated. The new regulations concern the marriage contract between two baptized persons or between one baptized and the other not.

MASS BY A BLIND PRIEST.

Qu. Will you kindly answer the following questions, citing decree bearing on the subject? I have a blind friend whom these matters concern.

Does the Church permit a blind priest to say Mass without an assistant?

Does the Church permit a blind priest to binate on Sundays and holidays when the pastor is able to do so?

Resp. A blind priest is required to obtain an indult from the Roman Pontiff or from the S. C. Concilii in order to be permitted to celebrate Mass. Sometimes bishops obtain the faculty to grant this permission. The text of the indult contains the conditions under which Mass may be said. As a rule the indult requires the assistance of a priest, and also limits the celebration to private locality. There are special decrees forbidding the repetition, on the same day (as at Christmas), of the same votive Mass commonly allowed to blind priests. The privilege of duplication could hardly be assumed as permissible under ordinary conditions.

DELEGATION FOR A MARRIAGE.

Qu. Paulus, pastor of X, is away on a vacation. During his absence, a Catholic man from the town of Z wishes to be married to a non-Catholic girl residing in X. Joannes, the assistant pastor of X, secures a delegation from the man's pastor in Z. In the meantime Paulus returns from his vacation. For certain reasons the non-Catholic girl wishes to be married before Paulus. But the delegation was made out to Joannes.

The question is, can Joannes subdelegate Paulus for that marriage? After some discussion, Paulus and Joannes come to the conclusion that Joannes, having general delegation for all parish affairs, can delegate another priest for a particular marriage. *Atqui,* this marriage in question comes under the head of "parish affairs", and hence Joannes can delegate Paulus for this particular marriage. Is this correct?

Resp. The permission to assist *licitly* at a marriage is not attended with the same rigorous formalities of law as permission or delegation to assist *validly* at a marriage. When it is a question of validity (C. I. C., 1096), permission must be given expressly, by word or in writing, to a determined priest for a

determined marriage. When it is a question of licit assistance, permission should be received from the "parochus proprius", but this permission may be presumed for good reasons, and, in urgent cases, the marriage may even be celebrated against the will of the "parochus proprius". In this case it is the wish of the "parochus proprius" that the marriage be performed in the parish of *Paulus;* permission was given to *Joannes,* the assistant, not "intuitu personae" but rather "ratione officii", and the pastor may safely assist at the marriage.

DISPENSATIO MATRIMONIALIS "AD MENTEM".

Qu. A dispensation for "Disparitas" was requested from the episcopal chancery in the case of a Catholic marrying a person concerning whose baptism we could secure no information. The dispensation came back for "Mixtae", and on that the parties were married. The following day the dispensation asked for came. Was the marriage validly contracted? Is the principle that a dispensation is granted "ad mentem oratricis" of any weight? It is only with great difficulty we might be able to locate the couple now.

Resp. The principle that dispensations are granted 'ad mentem oratoris" is found in Gury Ball. I—119, and it would seem to have some weight. The dispensation granted is presumed to be the one requested, and hence any error of a copyist in the rescript should not vitiate the act of the superior in granting the dispensation. This principle, however reasonable it may seem, would lead to serious inconveniences in the application of dispensations and the subsequent registration of marriages. The safer principle followed by the Roman Curia is that a dispensation can be applied only according to the wording of the rescript and that a substantial error vitiates the rescript, though it be due to the carelessness of a copyist. De Smet (*De Spons. et Mat.,* II, 920) quotes a case in which dispensation from two impediments was duly requested from the "S. Poenitentiaria". Apparently through the error of an amanuensis, one of the dispensations was omitted in the rescript. The marriage, however, was celebrated and recourse was had to the Holy See. The marriage was declared invalid and a "sanatio in radice" applied.

In the present case, after due investigation a dispen ation from the impediment of disparity of worship was deemed

necessary, and was not received. The view of Lehmkuhl (II 752) that the dispensation from "mixtae religionis" implicitly includes the dispensation "disparitatis cultus" can no longer be held (Ayrinhac.—*Marriage Legislation*—151). The priest should have communicated if possible with the chancery and assured himself that the proper dispensation had been granted. As the matter now stands, application should be made for a "sanatio in radice", by which the marriage may be revalidated without the necessity of seeking the parties, who believe themselves validly married.

CHOIR AT REQUIEM SERVICE

Qu. I am preparing a new edition of my Requiem Mass and, with a view to making the service uniform, I am appending a few questions and would appreciate your opinion. There are those who maintain that whatever is intended for the Cantor should be sung by one of the priests, while others claim that the choir represents the cantors and that it is immaterial whether they are in the sanctuary or in the choir-loft back of the church. Organists meet with different customs in local parishes.

1. In some churches the priest intones the "Dies Irae". Is this correct, or should the organist proceed with the "Dies Irae" after the Epistle has been rendered?

2. At the closing of the Mass should the "Requiescat in Pace" be sung by a choir member or by the deacon?

At the conclusion of the "Absolution" should the cantor (choir member) or a deacon sing "Requiescat in pace"?

3. Can the "Libera" be rendered while the priest changes the chasuble for the cope; or should the choir wait until after the priest advances to the bier, reads a short prayer ending with Amen, and then begins the "Libera"?

4. At the ending of the "Libera" should the celebrant sing the first Kyrie and the choir the Christe and the Kyrie, or should the choir sing all until the celebrant has to sing the Pater Noster?

W. P. SCHILLING.

Resp. The general rule in conformity with the rubrics of the liturgical offices is to have the ordinary church choir sing those parts which are assigned to the chanters of the sanctuary choir, when there is no regular sanctuary choir. As to the particular queries we note:

1. The celebrant has nothing to do with intoning the "Dies Irae". At the end of the Epistle the choir chants the Graduale "Requiem aeternam", the Tractus "Absolve", and immediately takes up the "Dies Irae".

2. It is the place of the deacon (and in a Missa Cantata that of the celebrant) to chant the "Requiescat in pace". At the conclusion of the Absolution the choir chants the "Requiescat in pace".

3. The "Libera" is not to be begun until the sacred ministers have taken their places at the catafalque. At funerals it is not to be begun until the celebrant has ended the prayer "Non intres" (S. R. C. 7 Sept., 1861; Decr. 3108 ad IV).

4. At the end of the "Libera" the Kyrie eleison etc. is chanted by the choir.

CONFESSIO RELIGIOSAE AD ANIMAE SUAE QUIETEM.

Qu. Sister X confesses in a public church three or four times a month "ad conscientiae suae tranquillitatem" to Father N, who has only the ordinary diocesan faculties. Is there any limit to this privilege accorded by Canon 522 of the Code; or must the confessor inform the nun that, if she wants a special confessor regularly, she must have the authorization of the Ordinary? In other words, may a religious go regularly to the same confessor in church for spiritual direction, ignoring, as it would seem, Canon 520 which demands special faculties from the bishop for regularly hearing the confessions of religious?

It is understood in this case that there is no question of disorder or scandal to justify the intervention of the Ordinary, unless the fact that an isolated nun appears regularly at a public confessional in the church be accounted an irregularity.

Resp. Canon 520 evidently assumes that the religious who desire a special confessor dwell in a convent to which the confessor is to be called. The words "postulare" and "advocare" would imply this. It is the superior of the community who requests from the Ordinary the attendance of this confessor in order to comply with the desire of a religious for individual or exceptional direction "ad animae suae quietem".

As to the confessor in a public church, he is expected to hear all who come to him. He may observe the regularity of a penitent, and know his or her profession; but he has no right to

interfere with their liberty, unless it becomes an abuse on other grounds. In this case he is of course guided by the ordinary rules of prudence to be exercised toward all penitents.

If the religious were to ask the confessor to assume the permanent direction of her conscience it would be opportune to remind her of the privilege which the Code allows in such cases, of appealing to the superior of the community, for a regular confessor who would receive faculties for the purpose from the Ordinary. In every other circumstance the confessor in a public church is at liberty to disregard the frequency of a penitent approaching the holy tribunal, apart from the manifest misuse referred to already. That seems to be the spirit as well as the letter of the law which protects alike the penitent and the confessor.

CASE OF AUTOMOBILE INSURANCE.

Qu. A friend of mine recently went out for a ride in his machine and took with him a boy about thirteen years old. During the trip the boy asked to be allowed to run the machine and got at the wheel. After a while my friend found that the boy was going too slow and desired to replace him at the wheel. The machine was stopped, and whilst the two were exchanging places several gangsters held them up, obliged them to get out; after which the thieves drove away in the car.

My friend reports the case, and as his car was insured, receives a new one from the insurance company on the strength of his statement that the car was stolen from him whilst he was driving it. The conditions of the insurance company state that the company does not hold itself responsible for accidents, theft, etc. if they happen whilst the car is being run by any one under sixteen years of age.

I ask, can my friend be considered as running the car at the time it was stolen from him? And consequently, can he receive indemnity from the insurance company and keep the new car that was given to him?

Resp. The ordinary interpretation of this story is plainly that the owner of the car was in charge of his machine, and actually assuming the responsibility imposed by justice in matters of theft insurance, at the time it was stolen. If the boy had been alone in the machine, or had been steering it while

the owner was disabled, the matter would be a violation of the accident insurance clause to all intents of the law in such cases.

FACULTIES FOR BLESSING ARTICLES AND ROSARIES.

Qu. Information has been advanced to the writer concerning special faculties that are granted *ipso facto* to any priest who enrolls in the Holy Name Society. These faculties relate to the blessing of articles and of rosaries. It is stated that the ECCLESIASTICAL REVIEW published some time since the information in question. The writer is unable to locate the matter in any of your issues of the last two years.

Resp. See an article by Bishop McNicholas (*Eccl. Review,* September, 1920, page 281). We quote the two paragraphs bearing on the point in question:

"Priests who are members of the Holy Name Society can impart the Crozier indulgence to beads."

"Priests, members of the Holy Name Society, can give the Pope's blessing to beads, rosaries, crosses, crucifixes, small statues and medals, applying to them the indulgences which the Holy Father is accustomed to apply".

CORRESPONDENCE COURSE IN CHRISTIAN DOCTRINE.

Monsignor Victor Day, Vicar General of Helena, has announced the second unit of the Correspondence Course in Christian Doctrine, so effectually begun last year. This second unit Course in Christian Doctrine, put forth at the request of the Rural Life Bureau of the N. C. W. C., is completed and being printed. It contains sixteen one-week lessons, and two two-week lessons: so that, normally, it will require twenty weeks to take the course. The text of the course, together with some supplementary reading matter, covers 140 pages; the question blanks will run up to about one hundred and eighty pages. The course contains seventeen appropriate half-tone illustrations.

The second grade of the course treats the first twelve lessons of the Catechism, explaining the Apostles' Creed. It strictly adheres to the official text of the Baltimore Catechism, and strives to make its meaning plain.

Great pains have been taken to elucidate the matter treated by giving familiar comparisons, by using such illustrations as will appeal to the mind of the child.

In accordance with the recent urgent recommendation of Pope Pius XI, this course adds confirmation or proof of the doctrine set forth, from Scripture, or reason, or both, wherever this is deemed advisable. This is done, for instance, when there is question of the existence of God, the divinity of Jesus Christ, the institution of the Church, the Primacy of St. Peter. Under the question on the authority of the Church are given some elementary notions of Sacred Scripture and Tradition. All this has been done for the special benefit of those who will go no further in the study of Christian Doctrine.

Throughout this course, matter for more advanced pupils and the questions relating thereto have been printed in smaller type.

As it is, the course may be used advantageously in Sunday schools. Its correspondence feature makes it very adaptable for home work.

The entire course, packed in eighteen manila envelopes ready to be mailed weekly to the pupils, costs one dollar, or about five cents a lesson.

THE IDEA OF "SACRIFICE".

To the Editor, THE ECCLESIASTICAL REVIEW.

I am very grateful to Episcopus for pointing out what he considers the assumption and weakness of my article on "Sacrifice". With your kind permission, I hope at some future date to show in another paper that St. Thomas maintained that there was a complete sacrifice in the Last Supper. The history of the Council of Trent makes it evident why the Council declined to define that the Last Supper was a propitiatory sacrifice. It was deemed inexpedient to put an obstacle in the way of Protestants by such a definition at such a time. Its authentic mind on the subject may easily be deduced from the fact that it defines that Christ ordained the Apostles priests by the words "Hoc facite in meam commemorationem." Canon 2, Sess. 22, De Sacrificio Missae.

It is very hard to see how the Apostles got power here to offer a complete sacrifice, if, in the explanation offered by Episcopus, the Last Supper was not a complete sacrifice. Indeed, to me personally—and I speak with all subjection and humility to those better qualified to judge the matter than I am—it seems very clear that Fr. De la Taille and his followers do not fully realize the importance of St. Thomas's distinction between the "internal and the external sacrifice". *Summa* W 2-2, q. 30, art. 4, 1.

It will hardly be denied that the external sacrifice in the Mass is identical with the external sacrifice in the Last Supper; the same victim, Christ, under the appearances of bread and wine; the same words of offering and consecration. There must therefore be exactly the same representation of the Cross. Of course, Christ offers by the ministry of His priests in the Mass, while in the Last Supper He offered personally. There is no outward indication as to whether Christ *in Se* is in His mortal or immortal state, in the state of a "victimae immolandae" or "immolatae". Indeed, there seems no ground for Fr. De la Taille's distinction; nor, to the best of my knowledge, does St. Thomas anywhere imply or make any such distinction. The state of Christ *in Se* may of course be known *aliunde*.

JOS. BRODIE BROSNAN.

Rochdale, England.

FUNERAL MASSES ON SUNDAYS.

Qu. May the second Mass on Sunday be a funeral Mass, where the two Masses are said by the same celebrant in different places?

Resp. It may be possible to interpret the rubrics so as to permit this. We know of no decision to the contrary by the S. Congregation of Rites. But it appears to be against the intent of the law which means to concentrate worship upon the parochial Mass. This purpose, in case of bination in two different places, can be maintained only by the *Missa de die*.

Ecclesiastical Library Table

SOME RECENT THEOLOGY.

Of late years the theology of St. Paul has been largely discussed in both Catholic and non-Catholic scholastic circles. By the latter the cryptic language in which the Apostle clothes his subime doctrines is employed in defence of their unorthodox views. Among Catholic scholars the scientific study of the Pauline Epistles has been the natural result of the extraordinary interest in Biblical theology which has been manifested in the last half-century. Minute investigation into the character, education, and journeys of St. Paul, and the peculiarities of his literary style has clearly demonstrated the complete conformity that exists between the teaching of the Apostle of the Gentiles and the creed of the Catholic Church.

The Rev. Cuthbert Lattey, S.J., is one of the ablest Catholic exponents of Pauline theology. In the *Verbum Domini* for April, Fr. Lattey discusses the doctrines of the Real Presence and of the Eucharistic Sacrifice in St. Paul's Epistles. The former doctrine, he tells us, is more clearly proposed in the Epistles than the latter, although both are certainly taught by St. Paul. Fr. Lattey argues cumulatively rather than from individual texts. He is of the opinion that in the correct reading of the verse, " He that eateth and drinketh unworthily eateth and drinketh judgment to himself, not discerning the body of the Lord " (I. Cor. 11:29), the words " unworthily " and " of the Lord " are omitted. Fr. Lattey's book, *Back to Christ,* published a few years ago, contains a more complete exposition of this question in the chapter entitled " St. Paul and the Holy Eucharist ".

In the *Verbum Domini* for July there appears from the pen of the same writer a critical examination of St. Paul's teaching in regard to the divinity of Christ. The principal Pauline texts in support of this all-important doctrine are two—" Of whom is Christ according to the flesh, who is over all things God blessed forever " (Rom. 9:5), and " Who being in the form of God thought it not robbery to be equal to God," etc. (Phil. 2:6-11). The crucial point in the former text is the mode of punctuation; in the latter, the signification of the word

robbery (ἁρπαγμόν). Both of these points are thoroughly considered by Fr. Lattey. Moreover, he shows that the proofs of Christ's divinity drawn from these texts are substantiated by many other passages in the Epistles; e. g. Titus 2:13; Col. 1:15.

The extent of the Pauline privilege, enunciated by the Apostle in the first Epistle to the Corinthians (7:12-15) is not yet fully determined. The question whether or not one who, as a baptized heretic, contracted marriage with an infidel, can make use of this *privilegium fidei* after embracing the Catholic faith, has already been discussed in these columns.[1] Another problem connected with the Pauline privilege and not devoid of practical bearing in a country like ours, is proposed by the Rev. W. Arendt, S.J., in the June number of *Gregorianum*. The case is this: two unbaptized persons contract marriage. Afterward, one of them is baptized in an heretical sect. May that person make use of the Pauline privilege, and validly contract another marriage, provided the other necessary conditions are fulfilled? Some of the more recent theologians—e.g. Rosset (*De Sacr. Matr.* p. 616) and Vlaming (*Praelectiones Jur. Matr.* p. 720) answer in the negative, contending that the privilege is capable of valid application only to one who has accepted the *Catholic faith*. Fr. Arendt, however, upholds the opposite opinion, which is now the more common one, although no authentic decision has been given by the Church. *Christian Baptism,* he contends, is the essential condition for the use of the Pauline privilege. The term *fidelis* used by St. Paul in promulgating the privilege signifies a baptized person, as is inferred from the context and from other passages of the Epistles. Moreover, in the pronouncements of the Apostolic See and in the writings of the Fathers, the same doctrine is implicitly contained. In fact, there seems to be an uninterrupted tradition that it is Baptism rather than the acceptance of the Christian faith in its integrity which establishes the foundation for the use of this privilege.

A difficulty toward the practical applicaton of this opinion is the prescription of the Code (Can. 1121), that the interpellations are necessary for the valid application of the privilege. Fr. Arendt, however, abstracts from this canonical question, and considers only the theological aspect of the problem.

[1] ECCLES. REVIEW, July, 1923, Library Table.

The rationalistic contention that the doctrines and rites of Christianity have been, in a greater or less degree, borrowed from pre-Christian pagan cults, has met with prompt and able responses from Catholic scholars. The *Verbum Domini* for August contains an article by the Rev. A. Médebielle entitled "De Mysteriis Ethnicis et Mysterio Christiano," which is directed against this rationalistic postulate. The writer shows that some of the pagan cults which are claimed to have been the source of Christian worship in reality originated only after Christianity was well established. For example, the cult of Mithra did not appear in Rome until toward the end of the first century. The "Hermetic" books which Reitzenstein claims to have influenced the writings of St. Paul were written in the second or third century. Moreover, the similarity between paganism and Christianity is often grossly exaggerated. For example, a dictrine similar to that of the Redemption is said to have existed in pre-Christian religions. As a matter of fact, the idea of benefits accruing to men from the death of one of the gods was prevalent, but the essential note of the Christian doctrine—a Divine Person *voluntarily* offering Himself to atone for sin—was entirely lacking in pagan creeds.

In *Christ and Evolution,* a recent work by the Rev. T. Slater, S.J., the same theme is developed at greater length. The author does not deny that some resemblance exists between the beliefs and rites of Christianity and those of paganism. Some such resemblance is to be expected, for since all religions have the same general object—the turning away from earth and self to heaven and God—it is but natural that the modes of expressing such ideas should resemble one another. For example, the use of water to signify purification from sin is a rite that unaided reason would suggest. But this merely superficial resemblance between Christian and pagan cults in no way warrants the inference that one depends upon the other.

A series of articles entitled "The Sources of the Logos in St. John's Gospel" was begun last year in the *Irish Ecclesiastical Record* and completed in May of the current year. The purpose of the author, the Rev. Francis Clarke, is to refute the assertion that St. John borrowed his sublime concept of the Logos or Word of God, so majestically revealed in the first chapter of his Gospel, from some pre-Christian philosophic system—

either of Heraclitus or the Stoics or Philo Judæus. Fr. Clarke demonstrates that the Evangelist has nothing but terminology in common with these pagan philosophers. The signification of *Logos* in St. John is completely different from that which is expressed by their use of the term. The Logos of Heraclitus and the Stoics was grossly material and impersonal—the Logos of Philo was not the Son of God, nor the Messiah, nor even an historical person, but merely a cosmic agent for the purpose of creation. The term *Logos,* however, may have been suggested to St. John, by its common use among the philosophers of Ephesus.

The opinion on the essence of the Mass proposed by the Rev. Maurice de la Taille in his justly celebrated work *Mysterium Fidei* has met with an abundance of favorable comment. The Rev. M. d'Arcy, S.J., in the *Irish Ecclesiastical Record* for January, the Rev. E. Hocedez, S.J., in the *Nouvelle Revue Théologique* for June, and an anonymous writer in the *Civiltà Cattolica* for 21 July, expound Fr. de la Taille's doctrine regarding the Eucharistic sacrifice, and bestow unstinted praise upon it. According to this opinion, the essence of the Holy Sacrifice consists in the *offering* of Christ, who was once and forever immolated on the Cross. In the Mass there is no new immolation or destruction of the Divine Victim, but only the solemn, liturgical offering, made to God and accepted by Him, of His Divine Son, once slain on Calvary and thus constituted a Perpetual Victim. The last Supper and Christ's death upon the Cross were two integral parts of one and the same Sacrifice, the former the offering, the latter the immolation. In like manner, every Mass, since it offers to God the Victim of Calvary is numerically identical with the Sacrifice of the Cross.

Fr. de la Taille's theory departs from the teaching of most modern theologians in as far as it excludes from the Mass itself all immolation whether real or mystic. However, he adduces a wealth of quotations from the Fathers and the medieval theologians in support of his opinion. Moreover, it seems to harmonize very well with the words of St. Paul: " Christ was offered *once* to exhaust the sins of many. . . . By *one* oblation he hath perfected forever them that are sanctified ". (Heb. 9:28; 10:14.)

The development of the liturgical cult of the Holy Eucharist from the beginning of the Church down to the present day is briefly narrated by the Rev. J. Kramp, S.J., in the June number of *Stimmen der Zeit.* Another recent publication bearing on the august Sacrament of the Altar is a volume entitled *Catholic Faith in the Holy Eucharist,* a collection of the papers read at the Summer School of Catholic Studies, held in Cambridge, England, 1922. The essays, for the most part, treat of the traditional and liturgical aspect of the Blessed Sacrament.

The Rev. Paul Gächter, S.J., of Innsbruck University contributes to the July number of the *Zeitschrift für Katholische Theologie* a well-developed exposition of the words spoken by Christ from the Cross to His Blessed Mother and St. John. The title of the article, "Die Feistige Mutterschaft Marias", indicates the writer's theme—that the solemn commission of our dying Saviour, "Woman, behold thy son . . . . Behold thy Mother" (John 19:26, 27), contained the doctrine of Mary's spiritual maternity of all the faithful. The originality and force of his arguments are worthy of note. He argues thus: since the other words of Christ upon the Cross contain a Messianic signification and are a fulfilment of some Old Testament prophecy, those spoken to Mary and John must reasonably be considered as being of the same character. The Old Testament prophecy referred to in these words is that concerning the "Woman" and her seed (Gen. 3:15). Since, however, the seed of the Woman is not only Christ but also His followers (Apoc. 12:17), Mary, by being designated as the Woman of prophecy, was named the spiritual mother of the faithful.

Whatever be thought of the exegetical value of such argumentation, the doctrine of Mary's spiritual motherhood is taking a prominent place in present-day theological thought.[2]

The Rev. F. O'Neill, writing on "The Blessed Virgin Mary and the Alleged Debt of Sin,"[3] maintains that Mary was immune from the debt of sin; at any rate from the proximate debt.

In this he is opposed to the prevalent opinion of theologians. Although it is highly commendable to glorify the prerogatives

[2] Cf. ECCLES. REVIEW, July, 1923, Library Table.

[3] *Irish Ecclesiastical Record* for July.

of Our Blessed Lady, it is difficult to reconcile her exemption from the debt of sin with the universality of the Redemption. As Pius IX declared, in defining the Immaculate Conception, Mary was preserved immune from the stain of original sin through the merits of our Saviour. Since, however, Christ's office of Saviour was posterior, in the decrees of God, to the inclusion of all mankind in the will of Adam, Mary too, by virtue of her natural descent from Adam, was liable to original sin, which would have been her portion, had not Almighty God preserved her from its defiling touch. This is what is meant by the proximate debt of sin. Fr. O'Neill's treatment of the subject is in a popular rather than a scientific style, and hence there is not that scholastic precision which is desirable in a question of this nature. For example, the exact distinction between active and passive conception is very helpful in considering this problem.

The Immaculate Conception, by the Rev. T. Hurley, D.D., of Ireland, is a book of sonnets in praise of Mary, but it contains also some lengthy theological notes concerning Our Blessed Lady's preservation from original sin. The author demonstrates that, after Naples, Ireland was the first country of Western Europe to celebrate the feast of the Immaculate Conception. In examining the opinion of St. Thomas regarding the Immaculate Conception, Fr. Hurley contends that the Angelic Doctor did not deny this privilege to Mary. It is difficult, however, to reconcile this view with the text of the *Summa,* (P. III. Q. XXVII. a. 2).

The first three numbers of the *Linzer Quartalschrift* for the current year contain a lengthy article on Spiritism by the Rev. W. Kaesen, S.J. After narrating the history of Spiritism, the writer describes and comments upon the principal classes of spiritistic phenomena. In this he shows himself familiar with the latest works on this subject. Fr. Kaesen is inclined to exclude preternatural interferences from spiritistic séances. The phenomena are to be attributed, at least in most cases, he claims, to fraud, telepathy, or some natural forces as yet unknown to us. He concludes his article with an admirable exposition of the striking contrast which exists between spiritistic phenomena and the miracles of Christ.

In the *Verbum Domini* for June, the Rev. L. Murillo, S.J., treats the question of when St. Peter came to Rome. That the Apostle really came to the Eternal City and there suffered death for the Christian faith is an historical fact which is now admitted by practically all scholars—even by such strongly anti-Catholic protagonists as Harnack and Zahn. The time of the Apostle's coming to Rome has, however, become a subject of controversy. The long-standing tradition of the Catholic Church, based on the narration of Eusebius and St. Jerome, places this event about the year 42 A.D., at the beginning of the reign of Claudius. Modern non-Catholic critics, however, (and even some Catholics) argue from a passage of St. Irenæus (*Contra Haer.* III., 1.) that St. Peter did not come to Rome until 63 or 64 A.D. Fr. Murillo defends the earlier date and shows that the words of St. Irenæus can be interpreted in harmony with the long-standing Catholic tradition.

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Criticisms and Notes

DIOEZESAN-SYNODE DES ERZBISTUMS KOELN. 1922, 10, 11 und 12 Oktober. Koeln, 1922 (Commiss. Bachem). Pp. 128.

THE CODE OF THE DIOCESE OF DES MOINES, decreed in Diocesan Synod held June 15, 1923, in the Chapel of Des Moines Catholic College and promulgated September 8, 1923, by the Right Rev. Thomas W. Drumm, D.D., Bishop of Des Moines. Pp. 110.

REGISTER OF THE DIOCESE OF HARRISBURG, PA. Official Record of Transactions. September, 1923.

Since the introduction of the new Code of Canon Law for the universal Church, and the official declaration on the part of the Holy See that the Hierarchy and Clergy of the United States are no longer under the direction of the S. C. Propaganda as subjects of missionary territory, but are henceforth responsible to, and receive their special faculties directly from, the central government of the Church, much doubt and misunderstanding has arisen in individual cases as to the extent and quality of local diocesan and parochial jurisdiction.

In many parts of the United States the missionary conditions which demanded special legislation and exemptions from the general law unquestionably continue to prevail. Nor can these conditions be undone by mandatory decrees. Rome undoubtedly understands this thoroughly, and is prepared to make concessions wherever necessary. But since among us rapid progress of a new world culture, the swift growth of colonial groups into centres of commerce and industry, and prompt adaptation of amended legislation to recently organized civic communities, produce everywhere in America changes almost over night that turn a mission town into a metropolis, the Holy See realizes the need of equally prompt readiness to meet the religious demands of the Church by a discriminating and just use of ecclesiastical authority. It declares in general that a pastor (*parochus*) in the canonical sense is any parish priest duly appointed to take charge of a district definitely outlined for the exercise of spiritual and ecclesiastical administration. Where, owing to the actual missionary conditions in the territory, it is found that the obligations and rights of the canonical pastor can not be exercised, the facts need only be made clear to the authorities in order to cause such modifications, by way of dispensation or temporary exemption, as will not prejudice the interests of religion, while yet they leave the way open to eventual adaptation to the common discipline.

Thus the old Faculties, formerly given to bishops and priests in missionary districts without being asked for, may still be obtained where necessary; but they must be asked for, to give assurance that they are needed. The new process increases the responsibilities of the bishops, but it also increases with their personal vigilance the solidarity and unity of Church discipline.

Bishops and priests, here and there, still ask: "Have we such and such exceptional Faculties?" The answer is: No, unless you have asked for them as necessary, or as desirable in your jurisdictional territory. Rome aims at centralization, it is said. Very well. Rome has found from experience that the lack of responsibility to a centre of discipline, as of doctrine, is productive of disorders which injure the whole body. The life blood of every part of the Church must renew its vitality at the heart. If Rome is a suction pump, it also is a propelling power that drives life into every vein and capillary of the active body.

The aim then of the new legislation is to galvanize into local action the Church, where it is still in its period of adolescence and transition, through the vigilance of the individual bishops. These derive their faculties from Rome, and they communicate them to their clergy according to needs and conditions of time and place. The application is made through synodal consultation and decisions binding on the conscience of the individual pastors.

Of written and formal diocesan regulations there are, broadly speaking, three types. First, there is the traditional diocesan synod convoked in solemn session, in which the ancient canons of clerical and pastoral discipline are recalled with certain amendments that shape their local application. They consist accordingly of *Acta* and *Decreta*. The language in most cases is Latin. Sometimes the vernacular is used, entirely or in part. Next there are the less formal though not less practical summaries of statutes which aim at directing pastoral action by brief and definite precepts, assuming that exhortation and the eliciting of right motives belong to another field of priestly discipline. An example of this synodal legislation of recent date is the *Code of the Diocese of Des Moines,* which becomes the legal manual of each priest in the diocese, defining his status, obligations and powers. A third method is that of the periodical issuing of an official Directory for the diocesan clergy, in which their attention is fixed upon the observance of certain statutes, the special privileges accorded them, and the manner in which the authorities interpret pastoral obligations within their jurisdiction. Of this class of diocesan direction the *Register* issued for the Diocese of Harrisburg is a good example. We have seen other forms that seem admirably calculated to keep a diocesan spirit of eccle-

siastical discipline, such as the *Conference Bulletin of the Archdiocese of New York;* also the *Folia* of the Diocese of Duluth.

Of the three forms of diocesan disciplinary direction above referred to we take as first illustration the recent statutes and acts of the Cologne Synod. Convoked by the Cardinal Archbishop a full year in advance of the actual sessions, its importance for the spiritual advance of the diocese was signalized by a solemn proclamation, the festive ringing of bells in every church of town and city throughout the diocese on the eve of the Synod to invite the faithful to prayer for its success. The sessions covering three days were held by the convocation of priests, a certain number of heads of the deaneries and one other priest elected by secret ballot in every district. The result of this election was communicated to the Vicariate nine months before the Synod took place. All the priests of the diocese, more than two thousand, however, were invited to make suggestions and representations to the Synodal Commissions. Of these Commissions there were ten, whose members had to prepare the matter for deliberation and submission to the votes at the Synod. They cover the various departments of Clerical Discipline, Clerical Education, School Management and Catechetics, Pastoral Care, Catholic Social Organization, Diocesan Charity Work, Christian Art, Church Music, Liturgy, and Parochial Administration. The results of these deliberations were formulated in chapters with suggestions of method and executive action, in the vernacular; and in their entirety they make an admirable compendium of pastoral theology. There is hardly any appearance of *statuta* or *decreta,* because these are so fixed in the traditions of the diocese by former synods as to have become the standard of pastoral and priestly life. But ways and means to promote the interests of religion by the clergy are wisely calculated and set forth in such convincing form as to lead the mind of the individual cleric to their spontaneous adoption, producing that common approval which creates a diocesan *esprit de corps* hardly known among the missionary clergy of our scattered churches.

Quite different in form—and if we may say it without depreciation of its practical value—is the Code of the Diocese of Des Moines. It consists of three hundred and fifty paragraphs, brief, direct, mostly preceptive with reference to definite canons, and decisions of the S. Congregations. Where it interprets a canon, so as to leave no doubt of its application, it offers sound and concise reasons. While in the Cologne diocese mentioned above, there are chancery boards and chapters, with canonists ready to explain and direct action in the pastoral sphere, the American priest is supposed to be his own theologian and canonist. Since he has rarely the time or opportunity to seek for a jurisconsult, the law has to be made plain to him in

its detailed application to all sorts of unexpected varieties of cases of conscience, brought about by our heterogeneous conflux of nationalities and by the lost records with innumerable possible entanglements. It is herein that the Des Moines Code excells. It gives explicit instructions for cases in which the pastor may find himself perplexed. To cite a few instances: the section on Mass Intentions; the section on Marriage where the processes necessary in involved cases are carefully explained, and the forms to be used in the application for dispensation are presented; the section on Confirmation where the details for preparing for the bishop's coming are given; the section on church furniture, which will save many a busy priest hours of weary investigation. Perhaps the most remarkable section is that on church tithes, where an eloquent appeal is made for a return to the system of Decimae and first fruits. A measure likely to produce much good in preventing hasty marriages is the canon that inflicts definite penalty on those who attempt marriage "outside the Church" (n. 201).

In marked contrast with the solemn formality of the Fathers of the Cologne Synod is the language of the synodal canons of Des Moines. It breathes the freedom and directness of expression which to bring home the meaning of an obligation ignores conventional forms. Thus the officials are named in terms of popular civil service. A pastor is expected to keep "his books up to date", "none of our priests will ask or expect a tip"; the church is to be kept "clean, neat and tidy"; non-Catholic members of a family may be buried with the family in the Catholic cemetery "without service of course"; "chain prayers should be silently consigned to the flames"; speaking of the altar, "rookery of tinselled gaudery should not be erected on it"; nor should it be "banked like a greenhouse or the shelves of a pawnshop", etc. All this shows the practical recognition of conditions in which is wanting the atmosphere of age-long tradition that introduces a hard conventional respect for established forms as we find it in the old countries, and the non-observance of which sometimes scandalizes the stranger.

There are some inaccuracies, apparently induced by this freedom, which we venture to note:

The wording in N. 142 seems to impose an obligation removed by the canon quoted. The canon regarding Communion in one's own parish church reads "suadendum esse", whereas the statute says "bound to do so if they can". N. 268, n. 4, quotes the *Motu Proprio* for demanding "men's voices" for the liturgical chant. The *Motu proprio* says "male voices", not "men's voices", which latter would exclude boys. In N. 111, why not mention the new regulation requiring the Ordinary's permission for a priest to act as spon-

sor? (Cann. 766, n. 5). Is it correct to say that "the reading of the Passion may be omitted by a priest who binates on Palm Sunday?"

Bishop McDevitt puts his clergy at ease by furnishing a list, through his *Register,* of the Diocesan Faculties. Apart from this are printed Faculties of Vicars Forane, the Privileges granted by the Code, and to Members of Various Societies. The directions for the Collationes Theologicae and sundry useful items of pastoral theology make the *Register* invaluable.

A MANUAL OF NEO-SCHOLASTIC PHILOSOPHY. By Charles R. Baschab, Ph.D. B. Herder Book Co., St. Louis, Mo. 1923. Pp. 470.

We have here a proof that it is possible to convey Scholastic philosophy through a medium which is not a hybrid of Latin and English, but just our idiomatic vernacular. Of course there have been other proofs of this possibility: notably the Stonyhurst Series and Fr. Dubray's *Introductory Philosophy.* The present manual reconfirms the evidence.

In many respects the work is unique. It is not a discursive treatment of Scholasticism, nor yet a didactic class book. It is something between. The author has assimilated the Neo-Scholastic philosophy and passed it through his own mental moulds with a view first to its modernization and secondly to its popularization. The former aim he attains both by avoiding as far as possible the technical terminology and the philosophical language of the School, and by transmuting the ancient formulæ into equivalents understood by the modern age. To secure the second object he endeavors to simplify the subject matter on the one hand by unifying the systematic structure, and on the other hand by placing in the foreground the fundamental problems and bringing all else into logical coördination therewith. The unification he reaches by reducing the whole subject matter to the three parts — Cosmology, Psychology, and Metaphysics, and by incorporating with Psychology the leading problems of Logic, Epistemology, and Ethics; subordinating the latter branches to the synthetic and teleological departments of human Psychology. Simplification is sought by dwelling particularly on "the *contingency* of the universe and the human functions of *abstraction* and *self-determination*"; theses upon which are based the demonstrability of God's existence and the soul's spiritual and immortal nature.

Were the book meant primarily to serve as a class manual some objections might easily be urged against the program as here laid out. The placing of Logic so far from the threshold of Philosophy and the subordination of Logic and Ethics to Psychology and the

relegation of Ontology to the end of the system, when it is badly needed in the middle—these features are not without their inconveniences. In view, however, of the author's purpose, which is primarily cultural rather than pedagogical, the arrangement adopted is justifiable. We have said that the manual is not designed in the first place for didactic use. At the same time it would not be easy to select a book that could serve better to introduce a seminarian to the study of technical Philosophy. Probably the main reason why students find it so difficult to make anything at all out of Philosophy is their lack of preparation. Philosophy is to them at first and usually for a long time a trackless thicket of definitions and distinctions through which they hopelessly grope, seeing no trees for the woods. Most likely if, prior to their taking up a Latin text book, they were to read through the present manual, they would have some intelligent comprehension of Philosophy as a whole and would the better be able to orientate themselves. Besides, they would acquire thereby that preparatory culture which is almost essential to nurture the dry seeds of abstract Logic and Ontology; the lack of which leaves their mind with a meagre crop of thin ideas and feebly grasped distinctions. Students who have completed a course of Philosophy will likewise be the gainers by reading this book, as it will help them to feel more intimately the vital unity which pervades every member and cell of the philosophic organism. Educated Catholic laymen and women will be served by the book enabling them to appreciate the solid rational foundations which underlie their faith, and to realize that Philosophy is in more ways than one the pedagogue that leads to Christ, to His teachings and to the principles of His life. But to no class of readers will the manual be more serviceable than to fair-minded non-Catholics. Most of these, knowing Scholasticism through the meagre and erroneous accounts given in the average History of Philosophy, usually confound it with mediæval logomachy and metaphysical hairsplitting; or with an antiquated and unpractical world-view. The present manual may help to open their eyes to the wide comprehensiveness, the deep penetrativeness, the responsiveness to the problems of life, individual and social, and the never-failing modernity of the *philosophia perennis*.

From what we have said in its praise it must not be inferred that the work is in every respect perfect. Here and there the critical eye will detect inaccuracies. These, however, are relatively few and of minor importance. They will do the reader no harm and will doubtless be corrected in a future edition. That there may be many editions will be the wish of all who have the interests of sound philosophy at heart.

INSTITUTIONES DOGMATICAE. Auctore Bernardo J. Otten. S.J, in Collegio Maximo S. Ludovici Sacrae Theologicae et Historiae Dogmatum Professore. Tomus V: De Sacramentis in Genere, De Baptismo, De Confirmatione. De SS. Eucharistia. Typographia Loyolaea, Chicago, Illinois. 1923. Pp. xvi—572.

In the immediate wake of the tractate *De Verbo Incarnato* which has been previously reviewed in these pages as constituting the third volume of Fr. Otten's *Institutiones,* we naturally look for the treatise *De Gratia.* Since, however, the Sacraments are the divinely established channels through which flow the graces merited for the human race by the Redeemer, the contents of the present volume are logically, albeit not so immediately, connected with those of its predecessor. Moreover, since the volume at hand is numbered five, it may be presumed that to the fourth, which apparently awaits publication, the tract *De Gratia* has been reserved.

As the title makes plain, the present volume contains the dogmatic theology of the Sacraments in general and of the first three in particular. The other four sacraments will be treated in a future volume. The perfections which were signalized in our review of the preceding treatise stand out in the present. The substantial doctrine is summed up in the theses whereof there are forty-four. By the device of Scholia a very great amount of collateral matter, theological as well as historical, is conjoined to the organic theses—material which adds many cultural elements to the essentials of theology. A special noteworthy feature of the work is the unusually large number of objections arrayed against the respective theses. This probably grew out of the use of the material in the "Circles" or scholastic disputations which form so large a part in the Jesuit system of philosophical and theological training. There is not one thesis unattended by objections, and the lists average as high as nine or ten. This feature will doubtless be welcomed by other institutions wherein the scholastic "acts" are carried out.

It will hardly be necessary to repeat what we said before concerning the method and style in which the matter is elaborated. Nothing could be more orderly or more consistently logical than the method of exposition, and no Latin style could be more direct or more transparent. In all ways in form and matter inwardly and outwardly this work is a model text book. This adaptation is further enhanced by the bibliographies, with the detailed and precise references which are prefixed to every article. The lists comprise, of course, the classic sources, but likewise the standard authors of recent times. Amongst the latter the Pohle-Preuss series is invariably given a place. Those who appreciate at its just value the good

work accomplished by Mr. Preuss in rendering Dr. Pohle's *Lehrbuch* into readable English will recognize this note of quasi-endorsement from so competent an authority as Fr. Otten.

CATHOLIC FAITH IN THE HOLY EUCHARIST. Papers from the Summer School of Catholic Studies held at Cambridge, July 24–29, 1922. Edited by the Rev. C. Lattey, S.J. (M.A., Oxon). W. Heffer & Sons, Ltd. Cambridge, England. B. Herder Book Co. St. Louis, Mo. 1922. Pp. x—215.

Our Catholic brethren in England set us some striking examples of zeal in spreading the faith and inculcating sound ideas of social life. The *Catholic Truth Society* is one of them. *The Catholic Social Guild* is another. A third is embodied in the volume at hand. It is the product of the Summer School of Catholic Studies which held its last session at Cambridge in July. The School itself was organized by the Catholic Conference of Higher Studies, an association consisting of the clergy and the educated laity established for the purpose of presenting the Catholic position on various subjects of vital importance. The Conference grew out of the Catholic Bible Congress which convened at Cambridge in July, 1921. The fruit of that Congress is preserved in the collection of papers edited by Fr. Lattey and published under the title *The Religion of the Scriptures*. The book has since appeared in a second revised and enlarged edition (Herder).

The volume above comprises the lectures given at the recent Summer Session of the School. They are all devoted to the Sacrament of the Altar. The first deals with the Holy Eucharist in the Gospels. In it the Promise and the Institution are expounded in a thoroughly scholarly and critical method and style by the editor. One wishes it were longer and were brought to its terminus less abruptly. The second paper, by Dom Chapman, sets forth the Eucharistic doctrine of the pre-Nicene Church. The third, by Canon Myers, treats of the teaching of the Greek Fathers; Fr. Jaggar, S.J., studies the Latin Fathers, particularly St. Augustine. To the period of the Schoolmen two papers are devoted: one on the Sacrament by Fr. Reeves, O.P.; the other on the Sacrifice by Fr. de la Taille, S.J. The latter is a particularly thorough and luminous tractate which condenses the theology expounded at length by the author in his well known monograph *Mysterium Fidei*. The Latin Liturgy is ably explained by Dom Cabrol; the Reservation of the Blessed Sacrament is historically treated by Canon Freeland, and the devotional aspects by Fr. Jaggar. The collection is completed with a highly interesting and instructive paper by Fr. H. Morrisey on the *Fish Symbol*.

It is good to have these various aspects of the Blessed Sacrament set forth by such capable scholars. There is a calm judicial temper pervading the exposition which appeals to one's sense of proportion and fittingness. Sound Scriptural exegesis and doctrinal history constitute the foundation and lend solidity to the structure. While not devoid of unction, the treatment is objective, the emotional strain being held in reflective control.

AUGUSTINIAN SERMONS. By the Rev. John A. Whelan, O.S.A., Professor of Homiletics and History, Villanova College. Second Series. New York: Blase Benziger and Co. 1923. Pp. 302.

We have spoken of Fr. Whelan's sermons in praise before. They are marked by a certain literary grace and therefore make good reading as well as good preaching. There are a dozen of them of the average length expected at high Mass. The topics are taken from the needs of the Christian people in everyday life, such as touch the prevalent vices, the misconceptions of Christian duty, the afflictions of life, the Christian family; and there are two to fit Good Friday and Easter Sunday.

LA CONSCIENCE MORALE. Par le R. P. Henri-Dominique Noble, O.P. Paris: P. Lethielleux. 1923. Pp. 300.

LES DIVERTISSEMENTS ET LA CONSCIENCE CHRETIENNE. Par R. P. F. A. Vuillermet, O.P. P. Lethielleux. Paris. 1923. Pp. 318.

The first of these two volumes comprises a psychological study of conscience based upon the *Summa Theologica* of St. Thomas. The second contains a diagnosis of the prevailing pleasure-mania which seems to have grown into a world-wide epidemic. What is a good man? A good man is one who lives according to his conscience and who uses moral diligence to make his conscience true. But when is conscience true? When it accords with the objective order of things, whereof the first or proximate term is the agent's personality in all its relations, material and spiritual, individual and social; and the final term is God, whom the rational creature is obliged to glorify as a condition and means of self-perfection and of everlasting happiness. Conscience is an intellectual judgment on the moral rectitude or pravity of the present individual concrete human act. It applies the moral law to the individual act, which if in accord with that law it pronounces right and to be done, if in discord therewith it declares to be wrong and to be shunned. It is consequently the proximate subjective norm of conduct. As such it re-

flects upon the will's choices, the light of the intellect, itself reflecting law. It is perfected by the virtues natural and supernatural. It is liable to oscillate and to lapse according as these virtues increase or decrease. These are some of the salient lines which Père Noble fills in and develops, drawing his materials from the abounding wisdom of the Angelic Doctor, but working them over and shaping them in his own mental moulds and expressing them in the lucid and graceful form of which the French are the recognized masters. The present volume is fundamental to a projected superstructure wherein the several departments of the Thomistic Moral are to be elaborated.

What Père Noble has done for the psychology of conscience, his coreligionist, author of the other book in title above, does for the ethics of recreation. Recreation is, taking human nature as constituted, a necessity for the average man, woman and child; recreation alike of body and soul, mind and heart. But just because of its general necessity it is so easily liable to abuse. What was providentially designed to be a means is converted into an end, and even as some men live to eat instead of eating to live, so many spend their lives in a perpetual round of pleasure-seeking. This has always been more or less the case with the frail children of Adam, but the mania seems to have spread to every class of society. It used to be more a disease of the idle rich. Now it has infected those who can scarcely provide themselves with the indispensables of life. As the writer of the book before us observes, "Pleasure reigns as absolute master over the four seasons of life" — childhood, youth, maturity and old age—even as it is "King during the four seasons of the year." And so it is well that the disorder be subjected to the serious study which its malignity and its universality demand. This is done in the book above. The author, like his master St. Thomas, is no extremist. He insists upon the necessity of pleasure-giving diversions for the normal development and conservation of the individual and the race. But he is no less insistent upon sobriety, moderation as regards the kind, the degree, the circumstances of personality, time, place, and so on. Just as moderate play comes under the sphere of the virtue of temperance, so immoderate sports fall under the dominion of the vice of intemperance. The treatment of the subject is controlled throughout by the prudential wisdom of the Angelic Doctor, his principles being expounded and illustrated so as to meet the conditions, the theories as well as the sophistries of modern Epicureanism. It is a timely and a solid work, one which priests will find helpful in treating a subject that is both difficult and delicate to handle effectively.

Literary Chat.

As Christmastide approaches you will be looking for the proper book to give; for books usually make the best of gifts. Like mercy, they bless him who gives and him who gets. If you have in mind a child or mother or whomsoever else in charge of the little ones, Katharine Tynan's *The Story of Our Lord for Little Children* (Benziger Bros.) will commend itself to your choice. The author's name guarantees the literary form and the appositeness of the narration to the readers in view. The volume is neatly made and illustrated with brightly colored plates which children are sure to like.

A Simple Life of Jesus for His Little Ones by a Sister of Notre Dame (St. Louis, Herder) is a booklet in the same class as the foregoing; although somewhat smaller in size and simpler in manner. Here, too, the author's literary reputation is security for the style. The volumette is likewise neat in appearance and illustrated with photogravures, copies of the Master.

You need have no difficulty in selecting the proper book for your altar boys or other lads whom you wish to please or reward. Benzigers have just issued a new story by Fr. Spalding which is a thriller. The very title—*In the Wilds of the Canyon*—sets a boy's brain aflame, while the frontispiece, anticipated on the lurid jacket, creates a regular blaze. The story itself spells a conflagration.

Boys who have devoured *Willie Frank of Sedly* will welcome with a whoop *Adorable Jack* by the same knower and lover of the growing lad, M. de L. Kennedy. Jack is a real live boy, red-blooded of course, but a little gentleman for all that. The book is neatly published by John W. Winterich, Columbus and Cleveland, Ohio.

When you have made your selection for the boys, maybe you'd like to make one for your own dear self. In that case *Father Billy* by Fr. John E. Graham (Philadelphia, Kilner & Co.) will suit. The hero of this breezy tale for the Soggarth Aroons may not be recognized by his surname O'Gorman, but priests who have lived through the last generation will easily identify "the short, rather dumpy, red of face and white of hair" pastor of one of the most important parishes of his diocese, (B....n), "located in one of the big university towns". Probably priests who met Father Billy only occasionally, or who knew him only by second-hand report, failed to estimate the hidden value of the rough diamond which, as described by Father Graham, scintillated brilliancy even through its uncut edges. At any rate, Fr. Graham brings to light many of the kindlier good-humored traits of a priest who seems not to have always reflected in speech and manner what his eyes and sayings and deeds conveyed to his biographer. It is gratifying to be told that there are better traits in a man than those which are revealed on the surface. And in this way the story of *Father Billy* will not only amuse and entertain but in some respects also inform his brethren of the present generation.

Whenever in a collection of devotional exercises you meet with a prayer or reflection emanating from St. Anselm, you feel that here is something you can make your own *ex corde*—so great is the beauty, the depth, the sincerity, the humility of whatever came from the mind and the heart of the saintly Benedictine Abbot. Unfortunately very many of the prayers attributed to St. Anselm are spurious, the work of other hands, sometimes cleverly imitative. Lovers of the great Archbishop of Canterbury will welcome a recent critical edition entitled *Méditations et Prières de Saint Anselme,* translated into French by Dom Castel (Paris, P. Lethielleux). The volume is numbered XI in the Benedictine collection *Pax*. It is introduced by a critical dissertation wherein Dom Wilmart of Farnborough Abbey sifts the authentic from the unauthentic devo-

tional work of St. Anselm. Priests naturally would like to have the prayers in the original; but in the absence of the Latin, the beautiful French rendering will doubtless be welcomed by many.

The Catholic laity are already so abundantly supplied with prayer books that it would seem to be a bad knicking of Occam's razor to make any addition to the long list. Nevertheless, *Everybody's Prayer-Book,* composed and compiled by Fr. Cornelius Holland, possesses certain features which will probably attract many devout souls. Outwardly it is most winsome. Slender and flexible, graceful and light, comprising less than fifty pages, beautifully printed and spaced, neatly made up, it will be a joy to the book-lover. Inwardly, its contents consist of prayers suitable for the ordinary occasions of devotion; prayers that express rather the spirit than the letter; that fill the mind and the heart rather than the verbal imagination. It is "everybody's prayer-book" and therefore includes a special section for the children. (New York: Blase Benziger & Co.)

Père de la Taille's notable work, *Mysterium Fidei,* reviewed in our February, 1922, issue by the former Bishop of Victoria, is the subject of comment in three several places in this number of the REVIEW. It is well to point out that Father Swaby's searching critique (pp. 460-473) of Père de la Taille's theory of the Eucharistic Sacrifice — namely, that our Lord made no sacerdotal oblation of Himself on Calvary, but that the only oblation of Himself was made at the Last Supper—is hardly to be taken as the last word on this thorny problem of the essence of the Mass.

The venerable author of several classic works on the liturgy of the Mass and the Breviary, Monsignor Nicolaus Gihr, despite his eighty-four years, finds it possible to publish an interpretation of the "Dies Irae"—*Die Sequenz der Totenmesse,* which is likely to find early translation into other languages. Its purpose is to introduce us into the ascetical life of the Church through prayer for the dead. The treatise is based on sound dogmatical principles. (B. Herder: Freiburg and St. Louis, Mo.)

Those who are watching the trend of the times interpret as significative of a general spiritual reawakening the recent growth of religious literature. The daily papers which only a short while ago gave relatively small space to religious news are now in some cases seen to be specializing on that item — devoting not only full columns but even whole pages to spiritual topics. In the meantime there flows from the press a steady stream of religious books of every quantitative degree and qualitative variety. Amongst these an *Introduction to the Psychology of Religion,* by Robert H. Thouless, Lecturer in Psychology at the University of Manchester (The Macmillan Co.) stands out. Of the large number of books on the same subject this is one of the most thorough and comprehensive. The writer investigates the subject from every point of view (except historical): natural, moral; intellectual, emotional; subjective, objective; individual, collective. His analyses are penetrating; his inductions well founded; and his deductions generally sound. Not imbued with the philosophy or the theology of Catholicism, his grasp of ontological principles is not as firm as it otherwise might be. Consequently his insight into the objective cogency of the theistic arguments (cf. p. 273) is not as profound, nor his evaluation of the logical force (i. e. certainty) of induction, nor his appreciation of the rational over against the emotional elements of the habit or virtue of faith as exact as it would be were he to see things with a more inclusive world-view. Discounting such limitations, however, his work is well worth while; one from which a Catholic student, or even a professor, may derive not a few suggestive ideas and view-points.

That truth is stranger than fiction seems again to be exemplified in the political transformation in Italy of recent months. At all events, the exploits of Benito Mussolini and his

Fascisti, as told by G. M. Godden in *Mussolini: the Birth of a New Democracy* (P. J. Kenedy & Sons, New York), is as thrilling as any romance, and is fairly well documented withal. What the present picturesque Premier of Italy and his black-shirted militia have done for the Peninsula, under the inspiration of their ideals of patriotism and piety, is depicted with a vivid and enthusiastic pen in this arresting little volume. Italy on the brink of disruption, torn with internal dissensions, victim of Leninism and radical sovietism, struck by its workmen in field and factory from the Alps to Sicily, is magically saved and reconstructed by a bloodless revolution into a peaceful and self-respecting democracy. The author makes this political miracle of modern Europe to appear plausible, if not indeed convincing.

In the six chapters of the book Fascismo is traced to its beginnings at the end of the war, and then in its conflicts with radicalism, in its rôle as liberator of the people, as builder of the destroyed social order, as defender of civilization, and as governor of the new Italy. The blacksmith's son, who is barely forty years of age, though Premier of his country, and who has been navvy, socialist, journalist, soldier and deputy, is represented as the dynamic force of this brilliant episode in statecraft. He stands forth in these pages as a colossal figure, dramatic yet sane, a statesman of ideals that work for the peace and prosperity of the Italy which he loves and has made sacrifices to uphold, at the same time inspiring others with the same selfless purposes.

Perè Lagrange, the erudite Bible scholar, is the recipient of a papal letter of felicitation on his indefatigable Scriptural work for the glory of God and the good of souls. The occasion for this mark of appreciation is the presentation of some of his books, especially *L'Evangile de Saint Matthieu*, to the Holy Father.

Books Received

SCRIPTURAL.

THE GOSPEL ACCORDING TO ST. JOHN. With Introduction and Annotations by Madame Cecilia, Religious of St. Andrew's Convent, Streatham. (*Catholic Scripture Manuals.*) Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 350. Prix, 8 *fr.* 50 *franco.*

THE EXODUS IN THE LIGHT OF ARCHEOLOGY. By J. S. Griffiths, Vicar of St. Barnabas, Morecambe. Foreword by the Very Rev. H. Wace, D.D., Dean of Canterbury. Robert Scott, London. 1923. Pp. 79. Price, 2/6 *net.*

THE APOCALYPSE OF ST. JOHN. By the Rev. E. S. Berry. John W. Winterich, Columbus and Cleveland. 1921. Pp. 229. Price, $1.50.

FOLK LORE IN THE OLD TESTAMENT. By Sir James George Frazer. Macmillan Co., New York. 1923. Pp. 476. Price, $5.00.

THEOLOGICAL AND DEVOTIONAL.

MARGUERITE D'ARBOUZE, Abbesse du Val-de-Grâce (1580-1626). Par H. M. Delsart. Avec un portrait en taille douce. (*Collection "Pax"*, Vol. XII.) P. Lethielleux ou Desclée, de Brouwer & Cie, Paris; Abbaye de Maredsous. 1923. Pp. 350. Prix, 8 *fr.* 50 *franco*

KEEP THE GATE. Guarding the Soul against Sin. By the Rev. Joseph J. Williams, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 169. Price, $1.50 *net.*

RELIGIO RELIGIOSI. By Cardinal Gasquet. P. J. Kenedy & Sons, New York. 1923. Pp. 122. Price, $1.45 *postpaid.*

THE STORY OF OUR LORD FOR CHILDREN. By Katharine Tynan. With colored illustrations. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. xii—132. Price, $1.50 *net.*

A NOVENA FOR VOCATIONS. By the Rev. J. Elliot Ross, C.S.P. Paulist Press, New York. Pp. 32.

ROSARIES OF SPECIAL DEVOTION AND EJACULATORY PRAYERS. John W. Winterich, Columbus and Cleveland. 1922. Pp. 32.

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